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VOL. XXVI.—NEW SERIES, No. 1098.]

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TESTIMONIAL to the Rev. Dr. TIDMAN.

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(CIRCULAR.)

You have doubtless heard with a regret that is shared by all interested in Christian Missions, that the honoured and beloved Foreign Secretary of the London Missionary Society, the Rev. Dr. Tidman, has recently suffered from an attack of illness so serious as to render it necessary that he should be relieved from the responsibilities of official life.

We need not recapitulate the history of Dr. Tidman's connection with the London Missionary Society, first as one of its Directors for nearly ten years, and then as its Foreign Secretary for the last seven and twenty years. The ability and earnestness with which he has laboured during this period, his absorbing devotion to the interests of the Society, and the disinterestedness which has distinguished his entire official life, have won for him the affectionate confidence of those with whom he has been associated. We cannot doubt, therefore, that there will be a general and cordial response to the proposal which is now made by his attached friends, to present to him a Testimonial which will give fitting expression to the feelings of those who have long valued his eminent public services, and who have esteemed him highly in love for his works' sake.

The Directors of the Society are deeply sensible of Dr. Tidman's claims, and are prepared to meet them. In harmony with the unanimous vote of the half-yearly meeting of Town and Country Directors held on October 3rd, they regard the continuance of his official income for life as an act of simple justice. But with a generous consideration for the Society, and with a characteristic sensitiveness which does him honour, Dr. Tidman shrinks from being dependent on its funds when he can no longer render the service to which he has been accustomed.

In these circumstances, it has appeared to not a few that steps should be taken immediately to raise a sum of money sufficient to secure an annuity of 500*l.* for Dr. Tidman, and 100*l.* per annum to Mrs. Tidman, should she survive him. For this purpose about 3,600*l.* will be required. And it is Dr. Tidman's special desire that the sum which may be raised should be so invested or appropriated as to secure to the Society any contingent advantage which may arise from it. The option will therefore be offered to the Directors to accept the money and undertake the responsibility of the proposed annuity.

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Ecclesiastical Affairs.

THE RITUALISTIC EPIDEMIC.

RITUALISM has become the talk of the day. One cannot but be somewhat startled by the suddenness with which it has developed itself. There must be a high degree of susceptibility to this peculiar ecclesiastical epidemic in the clerical mind, or it would not have spread so rapidly. It would also seem that there are times and seasons in which its virulence is greatly increased. We do not profess to have discovered an explanation of the phenomenon. The only one we can suggest is that it appears to be a spasm to which sacerdotalism is liable whenever public opinion in reference to the Church is getting rather low, or when great changes in the direction of religious freedom are visibly approaching. So long, it would seem, as society receives the teaching of a privileged and consecrated order without inquiry, the clergy are content to trust mainly to their tutorial functions—when the authority and worth of these are widely and seriously questioned, they fall back upon symbols. They assert for themselves an authority the credentials of which they expressly withhold from the inspection of reason. They invent or revive a mysterious and supernatural origin to which they confidently refer their pretensions—and they adopt rites and ceremonies which incessantly remind their flocks of those dogmas which specially exalt their office. Pictures tell more successfully than lessons upon the minds of children, and Ritualism is more sensational and captivating to sentimental and shallow-minded adults than floods of prosaic talk. On the whole, the movement indicates some knowledge of the weak characteristics of fashionable life, as may be gathered from the area, and from the sudden spread, of the distemper, but it reveals at the same time a lamentable want of acquaintance with the deeper springs of religious life.

Be that, however, as it may, Ritualism is the current topic of the hour. The newspapers abound with reports and correspondence on the subject. Every pulpit resounds with it, and sermons for or against it are quite the vogue. It does not say much for the spiritual efficacy of the great mass of our religious teaching that it should be so. The fungus which springs up in a night, and which covers a wide surface almost instantaneously, warrants the inference that for a long time past there must have been a good deal of festering rottenness somewhere. It is as well, perhaps, that we should be made aware, even by a growth of this kind, of the unsuspected fact—but our knowledge of it will be of small avail if we deal only with the manifestations, and leave untouched the heart of the disease. The truth is that men, and especially men who occupy the easier stations of life, like to have their religious

business transacted for them. It saves them an immensity of thought, and it leaves them a tolerable margin of license. Christian life, personally attended to, involves daily efforts, daily conflicts, daily sacrifices; and it is much pleasanter, and much more in harmony with a "respectable" family's *entourage*, that all this should be done by proxy. The Articles of Belief professed by the Church of England give no countenance to this substitution—but the Liturgy, and its Offices especially, assume, and we may say, enforce it. There could not be a question as to the side to which the authorised and endowed clergy would preponderatingly incline. What class of men whom the law of the land declares to have in their hands the keys of the kingdom of heaven, and authority in their office to remit or to retain sins, would, as a class, make light of, much less forego, such pretensions? Hence the sacraments have been elevated into supreme importance, and the miserable figment of Apostolical succession has been trumpeted forth by many with more energy than the grace of the Gospel. And hence, people have been gradually snared into the persuasion that the Anglican clergy are qualified by some mysterious transmission to them of a Divine indwelling virtue of some sort, qualifying them to manage the religious affairs of their several lawful parishioners. To pay their ecclesiastical dues, to vote steadily for Church-rates, to attend Divine service once a week in their parish churches, to subscribe to a few charities, and to shun Dissenters as schismatics, comprise the layman's share of religious duty, and the priest is bound, of course, to see to the rest.

Well this, practically, has for a long time past been the sort of religious life, if it deserve the name, which Anglican sacerdotalism has fostered in the well-to-do classes who crowd within the pale of the Establishment. Is it very surprising that when free inquiry and scientific criticism threatened to eat away the very substance of Divine revelation, sacerdotalism, instead of betaking itself to intellectual and spiritual weapons, should cover its confession by larger assumptions? The clergy who had been but *quasi*-priests, must, of necessity, approach much nearer the reality. The sillier laity would feel safer in the religious keeping of men who boldly maintained the transcendental rights and privileges of their sacred order, and would naturally like that the excitement of the opera should be offered them at church. It needed only that some clerk, more daring than his brethren, should exhibit sacerdotal symbolism in its legitimate historic style, and by his impunity to raise the presumption that he was within the law, to bring about this sudden outburst of gorgeous ritualism. It is but the efflorescence of dogmas that, although not found in the Bible, are imbedded in the Prayer-book, and have been zealously upheld by two-thirds of the clergy. The principles of symbolic ritualism are in the Anglican system, and, although they do not blossom above once in a century or two, right zealously have they been guarded by vigilant and sympathising cultivators. We shall see whether the exotic can be acclimatised, or whether, like the yellow fever, it is prevented by local causes, from obtaining a permanent footing in the country.

Symbolic ritualism means sacerdotalism—and sacerdotalism means tyranny. Gaudy in the flower, it is bitter in the fruit. By a law of its own nature it must be so—happily, as we think, for the best interests of mankind. This strengthens our conviction that it is not destined to flourish long on British soil. We know not how the law stands in the case, nor have we any great confidence in the application of legal authority to it. But it is absurd to look upon this as a question of religious freedom—it is a simple question between the Anglican priesthood and the nation as to the fulfilment

or non-fulfilment of a contract. As between a clergyman and his own conscience, no one would favour the interposition of legal disabilities. He is as free as any other man. But as between a clergyman and his parishioners, there are stipulations, voluntarily agreed to, which the aggrieved party has a right to enforce. The law-established Church must be made to abide by law, or surrender its legal privileges. Men who forego their individual freedom with a view to secure for themselves, or for the Church at whose altars they minister, certain exclusive advantages, have no room for complaint that they cannot recall their liberties and keep the advantages likewise. For this reason, we are not sorry to see that there is some prospect of the Church-of-England laity bestirring themselves in defence of their supposed rights. Mr. R. C. Hanbury, M.P., has proposed an association of laymen to sustain the bishops in putting down Ritualism. A friend of his, it is announced, will give 1,000*l.* towards a "guarantee fund," provided the sum of 19,000*l.* be collected for that purpose, and Mr. Hanbury will undertake to see that no needless expenditure is incurred in carrying out the object. We repeat, we have not much confidence in the application of law to the matter, which is more likely than not to terminate in a compromise. But, at least, we are glad to see that sacerdotalism, armed with public resources, is not to be allowed to revolutionise religious worship unchallenged, and at its pleasure. We rejoice that it is likely to be reminded that it is chained, by its own previous assent, to the law—as, whatever may prove to be the length of its chain, it will, no doubt, be less audaciously presuming than it has been of late. And, finally, we are delighted to observe that Anglican laymen are beginning to assert their undoubted rights.

ECCLIASTICAL NOTES.

DR. PUSEY, as one of the leading High-Churchmen of the present generation, has just done his party one more dis-service. Having in the "Eirenicon" conceded the supremacy of the Papacy, and a good deal besides, he has come forward to advocate, in the *Times*, the practice of Confession. His letter contains some remarkable statements as to the growth of the doctrines of the Ritualistic party, and a very remarkable defence of Christian liberty. We will first touch on the second point. Dr. Pusey seems to consider that because the practice of Confession is condemned, there is a denial of Christian liberty to Church people. He quite misunderstands the points at issue. What is condemned is not confession of sin by one man to another (for there are few who have lived many years who have not, at least, received such confessions, and seen the advantages of them), but that, in a Church which is supported by the authority of the State, the doctrine of priestly confession should be taught. We are surprised that the point of Dr. Pusey's letter on this subject should have been so generally missed. What the reverend Doctor advocates is not confession by one man to another, but the confession of people to God "and also to His Minister,"—that minister being the episcopally-ordained minister of the Church. Connected with this is the doctrine of absolution after confession, the "priest" alone having power to absolve from sin. Dr. Pusey puts his case with great mildness and apparent simplicity; he writes as though he were quite an injured man; but, although we do believe in Christian liberty, and should be the last, we hope, to deny it to others, we also most strongly protest against the Romish practice of confession being introduced into a Church of which, in a legal sense, we are members, and which we are compelled to support. We quite as strongly protest against the notion that "priests" alone should receive such confessions, or that they have any power of absolution whatever. We go farther, and say that the revival of this

practice would be one of the greatest curses which could be inflicted on this country; that it would, as it has always done, destroy the happiness of families, the purity and morality equally of men and women, and issue in a base and unnatural subjection of the mind of the people to the authority of a priestly order. However, therefore, Dr. Pusey may declaim about liberty of conscience being denied to members of the Church of England, we oppose such liberty as he defends being allowed to the members of the State-Church of this country. Out of that Church men may do what they please; in it, they must be prevented, and ought to be prevented, by bit and bridle, from doing mischief. When Dr. Pusey became a minister of the State-Church he gave up his liberty of conscience: he can only regain it by coming out of her communion.

We learn, however, that we are almost too late in making any protest against the revival of this characteristically Romish practice. Dr. Pusey says that it is already revived. He states that "the use of confession among us all—priests and people—is very large. It pervades every rank, from the peer to the artisan or the peasant. In the course of this quarter of a century (to instance my own experience, which I must know), I have seen applied to to receive confessions from persons in every rank, of every age, old as well as young, in every profession, even those which you would think least accessible to it—army, navy, medicine, law." All we can say to this is, that while we are sorry to read of such an amount of human weakness, we see in Dr. Pusey's statement one more argument for the abolition of the State-Church.

Some of the boldest of the Ritualists appear, after all, to be possessed of a little common sense. Thus the Ritualistic incumbent of Northmoor-green, whose practices, and whose recent history, have excited so much attention, has at last surrendered all his ritualism,—candles, copes, and everything; not, however, before he had lost his school, and, so far as influence was concerned, his congregation. The Rev. John Purchas, of St. James's, Brighton, one of the editors of the notorious *Directorium*, has followed Mr. Hunt's example. Mr. Hunt, however, merely "ceased to do evil," but Mr. Purchas has gone into print, and acknowledged that he must make a concession. He has come to the conclusion that "charity is greater than rubrics," and on that altar of charity he sacrifices "all his strong personal predilections." The man who would write and act thus must be a man of sterling stuff, and one, whatever may be his preferences, to whom, as Arnold used to say, it would be a privilege "to take off one's hat." One more sign will be found in our intelligence columns, which chronicle the significant fact of a Church-rate being refused on the ground of Ritualistic innovations.

There is a curious paragraph in the *Guardian* on the possible gains of Dissent from the present condition of the Church. The *Guardian* does not believe that the Church is in any danger from this cause,—

There remains, indeed, the threat that Church of England doctrine and practice, as her divines have expounded it, will drive her children into Dissent. If there were no such thing as history, the threat might give us some alarm. Unfortunately for its effect, history tells us that the time when Dissent attained its largest proportions was just that period when the Church's doctrine was feebly preached, her services administered with a total absence of warmth and beauty, her clergy most completely identified in practice with the sports, the follies, and the social weaknesses of the day.

The *Guardian's* reading of history is different from ours. We have always understood that Archbishop Laud, with his High-Church pretensions, was, with Charles I., one of the historical causes of the rise and predominance of Puritanism during the Commonwealth and the Protectorate. Because there is "such a thing as history," the threat alluded to might well, we think, give some alarm to Churchmen.

The Earl of Dartmouth, above all other men in England, has been claiming for Churchmen an exclusive right to the title of "tolerant." In a speech recently delivered at Slaithwaite in Yorkshire, the earl expressed his opinion that such was the generous character of Churchmen that they were tolerant to all who differed from them, and that "those who taunted the Church with want of toleration would do well to set her an example." Without stopping to suggest that so far from being any "generosity" in toleration there is nothing but uncharitable assumption in it, we may well ask who and what is the Earl of Dartmouth that he should boast even of this very negative virtue and preach it, above all others, to Dissenters? This, according to a correspondent of the *Leeds Mercury*, is the Earl of Dartmouth's personal toleration:—

His notion of toleration is extraordinary and one-

sided, and, as acts speak louder than words, I will give you the former. The earl owns the whole of two townships—Slaithwaite and Lingards—and yet, in these two townships, his lordship will permit no Dissenting place of worship to be erected, nor a Dissenting or non-sectarian school to be built. His lordship's Dissenting tenantry, though considered good enough to toil on week-days to enhance the value of his property, are not permitted to have a yard of land for the erection of buildings in which to worship their Maker according to the dictates of their own consciences. They have to purchase land, and build chapels and schools in adjoining townships, where, fortunately, his lordship's conception of toleration is not carried into practice by the landowners, and with whom, fortunately, toleration is an absolute reality, and not a glib, empty phrase, outraged in fact. And yet the noble earl talks of toleration! Well may numbers of his lordship's tenantry pray to be delivered from such toleration! If the Churchmen of Slaithwaite and Lingards should be hereafter ruled over by a Dissenting earl (which certainly is within the bounds of possibility), and he should act towards Churchmen as the present earl does towards Dissenters, the Churchmen themselves would pray most earnestly to be delivered from such intolerant toleration.

The speech of Mr. Morley on this subject in Devonshire will, it will be seen, fit the earl as well as it fitted the Devonshire proprietor. Such men deserve only what Mr. Morley has accorded to them—the most indignant denunciation of which English words are capable.

Our friend, Mr. Robinson of Bristol, has received his first rebuke for, while being a mayor, being also a Nonconformist. At the annual dinner of the Bristol Clergy Society, Mr. T. P. Jose, a member of the corporation of that town, in responding to the toast of "The Mayor and Corporation," said that "he knew the newly-appointed mayor to be of great energy of character, of great independence of mind, and a man who was interested in the spread of true religion, but who, unfortunately, was a Nonconformist, and, therefore, could not be expected to take an active part in such a meeting as that." "Unfortunately!" Well, that is better than imputations of criminal motives and designs such as those with which we are sometimes charged. But why "unfortunately"? The only reason that we can imagine is that a person must be unfortunate who has to pay for his own religion and for other people's religion as well, but we suppose that this was not the speaker's meaning. In what other respect a Nonconformist is unfortunate we can scarcely imagine. Is it unfortunate to be honest? Is it unfortunate to belong to a community which, speaking mildly, has regenerated the English Churches? And, granting oppression and all its ills, who in the long run is most fortunate—the oppressor or the oppressed? and who is to be the most commiserated? We should not be surprised to hear that the person who makes use of this expression was himself once "unfortunate," and that he formed intimate connections with an "unfortunate" (P) family.

What is becoming of the self-respect of Churchmen? A copy of the *Cambridge Independent Press* of Saturday last has been forwarded to us, in which we find a report of certain proceedings of the vestry of St. Giles and St. Peter's in that city with respect to a new burial-ground. We understand that the majority of the parishes of Cambridge provided themselves, long ago, with a burial-ground; Dissenters did the same; but the two parishes mentioned were left out, or chose to be left out, in the cold. They are now anxious to have a cemetery of their own, but Dissenters must help to pay for it. Very naturally, the Dissenters objected to any such proposal. "Let Churchmen," said Mr. Whibley, "imitate the Dissenters, and pay for the burial of their own dead." Now, there are rich Churchmen in these parishes, as there are in most Cambridge parishes, but they did not think they could do as Dissenters had done. They therefore proposed a compulsory rate, which, we are glad to learn, for their own sakes, was defeated. What? Are men not satisfied with worshipping at other people's expense? Do they also wish to be buried and to bury their relatives in the same manner? Has their State-Churchism quenched every feeling of nature? Do they actually grudge the charge of a wife's or a child's funeral, so that they would compel a Dissenter to bear a portion of it? Let them put the matter on another ground, and Dissenters will, we have no doubt, gladly help them. Let them say, when a member of their family dies, that they cannot afford all the expenses of a funeral, and we are quite sure that the Dissenters in their neighbourhood will help them to "bury their dead."

The *Halstead Times* contains an animated correspondence on the clerical conference which was reported in our columns of last week. "An English Dissenter" remarks on the recommendation that there should be no co-operation in religious matters between Churchmen and Dissenters:—

Why, if we were Jew Dissenters, Irish Dissenters, Mohammedan Dissenters, or some Heathen Dissenters

in Central Africa, we should be objects of their deepest anxiety, and these very bishops and clergy would be moving no end of societies to preach to and teach us; but being, like them, Protestant, like them, professed followers of a crucified Saviour, merely differing in a few details of Church government, they will have no dealings with us—in fact, "cannot co-operate with Dissenters."

The Rev. John Robertson, of Halstead, also criticises the Bishop of Rochester's statement as to the superior authority of Church clergymen over Dissenting ministers in visiting the poor. Mr. Robertson says:—

I cannot tell, Sir, how the people would receive mein their homes if I entered them as a religious teacher backed by the secular power of the realm; but this I do know, that during the fourteen years I have been a Dissenting minister I have not met with the slightest rudeness in the house of a working man. Part of my ministerial life was spent in a large town where I said many hundreds of visits to the houses of working men, and I never had in a single instance to say a word in justification of my visit. True, I never went into any man's house assuming that I had a right to do so in virtue of my office, and if I had done so it would only have served me right if instead of arguing the matter with me he had turned me out of doors at once. If the bishop's friend so far forgot the dignity and independence of his position as a Dissenting minister as to ape the manners and the authority claimed by Church clergymen in his visits to the cottages of working men, then I do not wonder at his having to spend much time in justifying his visits. Nay, I am almost curious to know how he could justify them. And of this I am certain, that I know many working men who would warmly contest the right of either clergymen or Dissenting ministers to visit them uninvited. It would be curious if we Dissenters had been protesting against State interference in matters of religion, and fighting for the rights of Nonconformists for upwards of two hundred years, if even yet we could not call our houses our own. I should know how to resent the impertinence if any man came to my house assuming that he had a right to talk to me on religious matters, and it surely becomes me to do to others as I would wish to be done by.

We commend Mr. Robertson's remarks to "all whom they concern," and they concern, we are afraid, a great many people.

In reference to the case of the Rev. J. Martineau and the vacant Professorship in University College, we have received the following letter from the Rev. John Gordon, of Evesham:—

To the Editor of the Nonconformist.

SIR,—I must ask permission to make a remark or two upon your statement in the last number of the *Nonconformist*, relative to the ejection of Mr. Martineau from the professorship of Philosophy of Mind and Logic in University College.

You say, "We may observe that, from our own knowledge, the rejection of Mr. Martineau proceeded from an unsectarian feeling. If the sectarian feeling of the College had been consulted, Mr. Martineau would have been elected. But the fact is, that a Professor of Moral Philosophy in a Unitarian college was not considered to be a fit man to occupy a similar part in an unsectarian college."

There are two misstatements of fact in this paragraph. In the first place, the college of which Mr. Martineau is now a professor is not a Unitarian college. By its constitution, and in its administration, it is carefully guarded from being the organ of any definite form of Christian theology. In the second place, the professorship from which Mr. Martineau was ejected is not a professorship of Moral Philosophy. I believe Moral Philosophy is excluded from the teaching of University College by virtue of the unsectarian character which that college assumes.

The basis of your argument being, in both these essential respects, erroneous, the argument itself is altogether inapplicable to the case.

I am, however, desirous to call your attention to the doctrine you have laid down in this paragraph on the subject of the operation of unsectarian feeling. You contend that that feeling is properly displayed in the exclusion of a professor holding Unitarian opinions from an unsectarian college. I have always supposed, on the contrary, that unsectarian feeling can only be properly displayed in disregarding all sectarian differences on the subject to which it relates. If, in the instance before us, Unitarians, as such, are to be excluded, all other religious sectarians should be excluded too, which, you must see, would be absurd. If, on the other hand, Unitarians, specifically, are to be excluded on unsectarian grounds, the restrictions of the Act of Uniformity, and the Test and Corporation Acts, and the close constitution of the Universities of Oxford and Cambridge, may be defended on the same grounds.

I am, yours faithfully,

JOHN GORDON.

Evesham, November 17, 1866.

Mr. Gordon is quite right as to some of his statements, but equally wrong as to his inferences. The body on whose proceedings we commented was the Council of the College; the vacant chair was not that of "Moral" Philosophy. But when Mr. Gordon says that Manchester New College is not a Unitarian College, he slightly, we think, misuses language. It may not be such in nominal constitution, but if Mr. Gordon inquires, he will find it to be so in fact. As our mistake on this subject has excited some comment, we may quote a portion of an article in the *Examiner* of last Saturday, in which the same view as that taken by ourselves, is very ably set forth:—

The decision of the council may have been a wrong one, but if so it was an honest mistake, made in endeavouring to maintain the unsectarian temper of their college. It may have been dictated by a larger liberalism than that which (if the statement of a Unitarian journal which also comments on the subject be correct) caused

seven Unitarians to vote in the minority of eight that desired Mr. Martineau's election, and led old pupils and attached personal friends of Mr. Martineau to accuse the council of intolerance. Is there nothing sectarian in this liberalism?

The *Examiner* then recites the facts:—

One of six of seven candidates was the Rev. James Martineau, conspicuous among Unitarians as the most popular of their preachers, and known also to be most popular among his pupils as Professor of "Mental, Moral, and Religious Philosophy," in a neighbouring Unitarian institution. He had written no systematic works. His visible credentials, besides a letter from Professor Trendelenburg of Berlin, were articles in quarterly reviews and a letter of strong recommendation from an old pupil. This letter was dated from the office of the journal which publicly recommended Mr. Martineau to the professorship before he was a candidate, and now finds a concession to bigotry in the refusal to accept its nominee. When the decision of council was reported this week at a meeting of the Senate of the college, in the absence, however, of one foremost member who does see in that decision an offence to his own conscience, not a word was said in protest or objection. Throughout the body of the Senate, we believe we are right in saying that the general feeling on the matter is impartial and most dispassionate. Whatever the opinions of individual members as to the result arrived at, it is well recognised that the intent of the exclusion was to prevent another sort of exclusion more illiberal and more antagonistic to the main principle of toleration. Weight is attached to the more definite information that has been acquired as to the place of Mr. Martineau among philosophers, and, in any case, the council has, in a very full meeting, and after long deliberation, simply exercised a right belonging to it by the constitution of the college.

That the decision has been come to upon wrong estimates of facts possibly, but certainly upon broad principles of toleration, may be shown by a very short practical test. The *Inquirer* says that Mr. Martineau's appointment was voted against "by a majority of ten to eight. Seven Unitarian members of the council voted for Mr. Martineau." Had the question been of the appointment of a Professor of Mental Philosophy, conspicuous as a preacher against Unitarianism, the objections felt by those who voted in the majority would have been precisely the same. But would the minority supporting the election of that candidate have consisted of eight members, seven of whom were Unitarians?

THE LIBERATION SOCIETY IN THE PROVINCES.

CARLISLE.—On Tuesday evening last the Rev. J. G. Rogers, B.A., of Clapham, delivered an address in the Athenæum Lecture Hall, on "The present condition of the Church of England." Mr. J. D. Carr, a member of the Society of Friends, occupied the chair, and the lecturer was supported on the platform by several local Dissenting ministers. The audience was large. In opening the proceedings, the Chairman said that it was not against the religion of the Church of England that they were arrayed, but it was against a denomination, call it by whatever name they chose, being connected with the Government of the kingdom. And when they looked at the ill effects which such a connection had upon the education of the country, there was no wonder that large numbers in this country were in the ignorant state that they were. Every bill brought into the House of Commons for the education of the people met with a fierce opposition from the Church of England, unless it were according to the views they held. If the Church of England were separated from the State, education would prosper at a rate beyond anything which this country had ever seen. (Hear, hear.) It was no wonder that there were many who would rejoice to see this separation take place. The people of Carlisle should be more alive to some of those ecclesiastical usurpations which had from time to time shown themselves. Mr. Rogers then delivered his address. His description of the Ritualistic movement in the Established Church made a great impression on the meeting, which was further stimulated by the recent threat of the Poor-Law Board to compel the Carlisle guardians to appoint a chaplain, though no such functionary was needed. The Rev. W. A. Wrigley moved a resolution expressive of the sympathy of the meeting in the views of the Liberation Society, which was seconded by the Rev. W. Park and carried.

DUNDEE.—On Wednesday, the 14th inst., a meeting of the Dundee auxiliary was held in the Rev. George Gilfillan's church, George Rough, Esq., presiding. The Rev. J. G. Rogers, of Clapham, attended as a deputation from the London committee, and delivered a lengthened and effective address. He said that he felt great difficulty in addressing the meeting, because in this country they had no conception of the oppression experienced under the system of the Established Church of England. Nothing had impressed him so much as the great difference between the condition of the Church in the two countries. In England, a man of ability and talent was looked down upon if he was a Dissenter. In Scotland, however, though the Established Church had not so many trammels as the Church of England, it was nevertheless as far wrong in principle, and on this account he wished to get the Scottish people to co-operate with them. There was a power in Scotland which would be of the greatest assistance to them, and he hoped those present would do what they could for the furtherance of the objects of the Society. At the close Mr. Methven moved, "That this meeting cordially recognises the valuable services the Liberation Society has rendered to the cause of religious freedom and equality; recommends it to the hearty support of all who desire to see religion free from State interference; and appoints the following committee to further its interests in this town." This was seconded by Mr. Kidd, supported by Mr. Andrew Fuller, one of the Society's

agents, and the Rev. G. Gilfillan also proposed a vote of thanks to the deputation.

THE REV. W. WALTERS, of Newcastle-on-Tyne, has lectured at Bramley, Halifax, and Bacup, in addition to Wakefield and Barnsley. At Bacup there was a discussion, and the meeting was kept up till eleven o'clock. This series of lectures has been most successful.

THE YORKSHIRE VILLAGES, as well as the towns, are being stirred up by the Society. The Rev. W. Best, and Mr. Andrew, of Leeds, have attended a meeting at Yeaton, which was very successful, and the Rev. John Mann and Mr. Andrew are this evening to address a meeting at Birstal. In the large manufacturing villages of Yorkshire the State-Church question is beginning to excite considerable attention.

BUCKINGHAMSHIRE.—The Rev. N. T. Langridge lectured last week on "The Church and State Question" at Newport Pagnell, Fenny Stratford, and Stoney Stratford. He had good audiences in each town, and great interest was excited by the lectures, which gave much interesting and important information respecting the chief ecclesiastical questions of the day. Mr. Langridge is to visit other towns in the district in the beginning of December.

CORNWALL.—The Rev. John Stock, of Devonport, has been lecturing for the Society at St. Austell, Redruth, and Falmouth, the subject of his lecture being, "Separation of Church and State—what it is, and why it is wanted." All the lectures have been well attended, the attendance, in fact, being larger than on any previous occasions in Cornwall for years past.

RITUALISM.

The *Record* has reason to believe that steps will shortly be taken by the lay members of the Church "which will put the bishops under the moral necessity of showing their colours, and will greatly facilitate them in bringing the question of ultra-Ritualism to a legal issue."

Mr. R. C. Hanbury writes to the *Times*:—"After the very decided course which you and your correspondents have taken against the 'pernicious nonsense' of the Ritualists, it would be a source of deep regret if the subject were allowed to drop like any ordinary passing question of the day. As one of the laity, I should rejoice to see an influential meeting held for the purpose of strengthening the hands of the bishops, and of letting them know they need fear nothing from the want of funds in taking legal proceedings against the offenders. I should be glad to correspond with any who might be willing to co-operate with me in convening a meeting of the principal laity of London and elsewhere. I may add that a friend of mine is ready to contribute 1,000*l.* towards a 'guarantee fund,' provided the sum of 19,000*l.* be collected for that purpose; and I will undertake to see that no needless expenditure is incurred in carrying out our object. I have no desire to take a prominent part in the movement, and have waited in hopes that some one would come forward. Surely, sir, if there be any real earnestness among the true friends of our Protestant Church, such a practical proposal, by whomsoever made, ought to meet with a hearty response. Your able correspondent 'S. G. O.' rightly says that 'unless the laity make the cause of truth their own the evil will increase.'"

Dr. Pusey has been writing to the *Times* on the subject of confession. No High-Churchman, as far as he knows, "teaches, or thinks that he has any right to enforce, confession, or to demand confession and penance"; but he hopes the *Times* would not deny members of the Church of England the luxury of confession and penance if they wish it. "It is now above a quarter of a century," says Dr. Pusey, "since confession so much increased. It sprang not from the teaching of the clergy, but from our consciences, whether clergy or people. What was taught thirty years ago more strongly than before was the great offensiveness and ingratitude of heavy sin, and a somewhat stern doctrine of repentance. The *Prayer-book*, not we, taught confession. As a fact, the practice of confession was revived, while not a word was said about absolution. The teaching followed the practice; and as it began, so was it continued. The use of confession among us all—priests and people—is very large. It pervades every rank, from the peer to the artisan or the peasant." But Dr. Pusey would have the clergy go to work very warily. It is their "special interest" not to alienate their flocks, and, if some of them have been "unwise," he hopes they will henceforth be more careful. On which the *Pall Mall* justly remarks, that to object to confession in special cases, for the purpose of receiving advice and instruction, would be as foolish as to object to any other form of confidential intercourse:—

What is objected to is, first, the doctrine that any man whatever can forgive sins, and so put himself in the place of God; and secondly, the doctrine, taught in whatever shape, that there is an order of men who have a right to be the permanent spiritual guides and advisers of all men and all women, to know all the secrets of their hearts, and to prescribe to them the conduct which they are to pursue, under pain of damnation. This is what confession and absolution reduced to a system must always come to.

In his recent charge, Dr. Butcher, the new Bishop of Meath, alluded to the troubles of the Church arising out of Ritualism, and suggested that the Rubric should be changed. The Church, as represented in the Convocation, could not make those changes. They could only be made by Parliament and the Crown, and he did not think the danger of

their leading to other and worse changes as great as many supposed. In the present state of religious feeling, however, he thought it wiser not to go to Parliament on the subject. Should the advocates of Ritualism succeed in disseminating their practices and doctrines it would cause a revolt of the laity; at the same time, the absence of a decent and becoming ceremonial in Ireland furnished an excuse for the introduction of the ritualistic practices. He would, therefore, recommend a careful observance of the decencies of public worship.

On Tuesday evening, at the annual festival of the Huddersfield Church Institute, the Bishop of Ripon, after having spoken of the perils to which the Church was exposed from the fierce assault which was at present being made upon the principles of revealed truth, proceeded to speak upon the Ritualistic movement, of which he spoke as an attempt to introduce into the Church doctrines which she repudiated at the time of the Reformation. The mere question as to the wearing or not wearing of any particular vestment was in itself a matter of comparative insignificance; the real significance of the whole movement, and its real importance, were derived from its relationship to fundamental doctrine. He was willing to believe that some young and ardent spirits had been drawn into that movement from being unsuspicious of its real nature. It was too plain to be denied that the drift of the movement itself and the object of the ringleaders, was to retrace the steps which, by God's grace, our forefathers were enabled to take in the 16th century; and whereas, at the time of the Reformation the Church of England happily changed the Mass into the Holy Communion, the object of the present Ritualistic movement was to change the Holy Communion into the idolatrous sacrifice of the Mass. He thought it better to speak plain English on this subject.

In reference to the East Teignmouth case, now before the Court of Arches, the council of the Church Association has addressed a letter to Mr. Flamank, the prosecutor, in which it is said:—

Some of their friends were of opinion that this case is incomplete, inasmuch as it only raises the following five points, viz.:—

1. That Mr. Simpson has lights on the communion-table when not required for the purpose of giving light.
2. That after saying the prayer of consecration Mr. Simpson raises the paten with both hands over his head, and the cup in like manner.
3. That in the administration of the Holy Communion immediately before the prayer of consecration Mr. Simpson mixes water with the wine.
4. That when the alms collected at the offertory are brought to be placed on the communion-table, Mr. Simpson places the same on a stool by the side of the table instead of on the communion-table.
5. That in saying the last prayer at the morning and evening service Mr. Simpson omits the word "all" in the concluding sentence.

But the council are satisfied that these points contain matters of the utmost importance, as they distinctly raise the question whether the doctrine of the sacrifice of the mass can be reintroduced into the Church of England. If this doctrine is by our highest court of judicature pronounced untenable, the setting it forth by teaching or ceremony becomes illegal; and should it be persisted in by individual clergymen defying the law and the authority of their bishops, the proper course will then be to appeal to the Legislature to give the heads of the Church means, by an easy process, of enforcing Church order and vindicating the law.

The East Teignmouth case is so important, and the decision upon it may be looked for so soon, that the council venture to recommend to parties in other places who are aggrieved by the acts of the Ritualists to refrain from raising any further action till judgment in this case is had.

THE SCOTCH AND ENGLISH UNIVERSITIES COMPARED.

(From the *Greenock Telegraph*.)

On no subject has our county member, Captain Speirs, spoken out with more emphasis during his recent visitation of the constituency than on that of the reform of the English Universities. In Scotland we enjoy the great blessing of truly national seats of learning, in which no sectarian tests are imposed either upon the teachers or the taught; and it is therefore eminently becoming that we who know the value of such an arrangement, how conducive it is at once to the cause of education and that of social harmony, should do our very utmost through our representatives in Parliament, to extend the blessing which we ourselves enjoy to our compatriots who are not so fortunately situated across the border. How much it would accomplish in the way of elevating the standard of education and sweetening the breath of society in the southern portion of the island, if her great universities were thrown open to all the youth of England without respect to class or creed, no one can feel with so much intensity as a Scotsman. At Glasgow or Edinburgh, or any other of the seats of learning in the north, the youth of all the Churches come together in the same class-rooms and contend on equal terms for the same honours during their most impressionable years; they mingle familiarly in the unrestrained exchange of ideas; they learn to know and respect each other's abilities and conscientious convictions; enduring friendships are thus formed between men of different creeds; and thus a harmonising influence flows forth from our universities to irrigate the fields of our social life and make them fertile in kindly forbearance, sympathy, mutual esteem, and brotherly love. We remember the pleasant spectacle of the leading Secession minister of Edinburgh, the father of that agreeable writer who has told the story of "Rab and his Friends," being always an honoured guest of the principal of the metropolitan University when

that office was filled by a clergyman of the Established Church; and the deep fraternal regard which brought Dr. Lee and Dr. John Brown into such intimate connection with one another, not merely in private but on the most august public occasions, was but a symbol of the state of things which exists in well nigh every parish in the land. How frequently the ministers of the various Scottish Churches, from that which is established by law down to the very smallest of the voluntary associations, may be found illustrating the familiar words in which the Psalmist celebrated the seemliness, yea more the blessedness, of brethren dwelling together in unity. And in many cases the friendship is a thing which dates from college years, and which has about it all the tenderness and depth and permanence which distinguish the associations formed in the generous and receptive period of youth. The parochial minister may not venture to look askance on his brother of the Cameronian or of the Independent persuasion, for he has sat with him on the same benches in the same *alma mater*; there he did battle with him for the coveted prizes which she offered, and was perhaps overcome by his Dissenting competitor in the generous strife; there in short, he learned his sterling ability and worth. And, on the other hand, the sturdy Nonconformist does not feel that it would become him to look with aversion on the holder of the parish manse and glebe; for in the bygone days he learned that there were two sides to every question, and that a clear head and a loving heart and a pure conscience may often be found under even an Erastian cloak. Thus, in spite of all its ecclesiastical bickerings, Scotland is emphatically one nation; and already we have that spiritual unity which is better than a mechanical uniformity—which is indeed the unity for which the Divine Master breathed his last prayer on earth.

In England, the youth are sundered while they are preparing for the active duties of life, and the unnatural severance which takes place then is perpetuated through all the succeeding days. The clergy of the Establishment come from Oxford or Cambridge, as the case may be, looking upon all religious teachers who have not the stamp of one or other of these mints upon them as base coin; while the Dissenting pastor comes from his college or academy, where he has been as well—Dean Alford says better—prepared for his work, ready to resent any airs that may be shown him by the incumbent of his parish. The two are found, of course, playing at cross-purposes. Often they simply ignore each other's existence—meeting through many years in the same lonely field-walks and lanes, at the same cottage-doors, in the coach or the railway-carriage, or even in the same vestry, without so much of friendly recognition as is implied in a nod. All this wretched work coming out of the fact that they do not really know each other—that they have been reared in not merely separate but antagonistic camps, and are almost less likely to coalesce than if the one had come from the wilds of Africa.

The cure is to be found in the adoption of that policy which is now being so ably and strenuously advocated by many enlightened members of the English Establishment, conspicuously by the member for Kilmarnock, Mr. Bouverie, and which Captain Speirs has supported in the past and promises to support in the future with all his might. That policy is to make the English, like the Scottish seats of learning, truly national institutions, by the removal of all the disabilities which are at present applied to Dissenters—numerically about a half of the entire population.

Local readers will have noticed with pleasure that our townsman, Mr. Morton, has been elected to a Fellowship in St. Peter's College at Cambridge. St. Peter's is a great college for Scotsmen; and we suppose, although on a reference to the "*Liber Cantabrigiæ*," we can find no satisfactory information on the point, that Mr. Morton has not been compelled to submit to the humiliation of signing the Thirty-nine Articles, and professing himself an Episcopalian before he was deemed eligible for the lucrative honour. No man with an intelligent faith and a sensitive conscience would ever dream of signing what he does not believe for any amount of money or any social status. Theodore Hook, when asked if he would sign the Thirty-nine Articles, said he was willing to sign forty if they liked; and indeed it made no difference to him. But Scotland is not a soil which grows Theodore Hooks.

If, however, Mr. Morton has been excepted from the offensive disabilities attaching to all English Dissent on the ground that he is a Scotsman and a Presbyterian, then how much more unjustifiable do those disabilities become! The first Dissenter who ever became senior wrangler at Cambridge, Mr. Bumpas, a son of the famous Serjeant Bumpas, of the English bar, was shut out from a fellowship because he was a Baptist and would not leave his faith; and the same fate has since befallen another member of the same church who was also senior wrangler, Mr. Aldis, the gentleman, we believe, to whom Mr. Trevelyan referred in a glowing eulogium which he pronounced in Parliament last session. If strangers are admitted freely where children of the soil are shut out, surely that is a wrong which calls for immediate redress.

WESTERN COLLEGE, PLYMOUTH.

On Wednesday, the 14th inst., a conference meeting was held at Union Chapel, Plymouth, to consider a proposal for extending the operations of Western College, and wiping away

the debt on the new buildings. Amongst the gentlemen present were Samuel Morley, Esq., and the Rev. J. H. Wilson, from London; H. O. Wills, Esq., from Bristol; Charles Jupe, Esq., from Mere; William Sommerville, Esq., from Bitton; and the Rev. H. Ollard, from Derby; Alfred Rooker, Esq., was called to the chair. He congratulated the friends and supporters of the college on the prospects which the conference opened up for the institution, and gave a brief account of its present position, and urged the importance of sustaining the college in a manner commensurate with the great importance of the object it was established to promote. The Rev. Professor Charlton read a paper which gave a history of the college from its foundation as a purely theological institution, at the close of the last century, to the present time, and from which it appeared that the system of training is now classical as well as theological, but elastic enough to include a few students who might not require the highest course of training. The new building, with the land, had cost over £1000, and there was £1,000 yet of debt resting on them. This debt was interfering seriously with the comfortable working of the college, and it was proposed that the conference should consider, not only how it could be removed, but also how £800 could be raised to purchase additional land for the extension of house accommodation, which land, if not bought now, might be sold for other purposes. Mr. Morley strongly urged the necessity and importance of keeping up the Western College, and argued that in order to be equal to the requirements of the West of England, its debt should be paid, the additional land secured, and the permanent income enlarged. But he was concerned, most of all, for the maintenance of such a system of education as would deal with the hearts as well as with the heads of the students; for he was afraid that in some of their colleges they had been making too much of the intellectual and too little of the moral in preparing young men for the ministry. He felt the need of the best possible training of the intellectual faculties in the present age, when infidelity and rationalism, which were really the same thing, were making such inroads on Christianity; but there was yet greater need of men who would go forth with warm hearts, and who might know little or nothing of Latin or Greek, to present a loving Gospel to the perishing multitudes around them. He did not think, however, that it would be desirable to engraft a department for the training of men as at Nottingham and Bristol on the Western College, as had been suggested. The double system had been tried in other colleges, and failed, and now, with the Bristol Institute enlarged, there was no need for a similar system at Plymouth. He would rather suggest that they should adhere to their present course of study and training, and co-operate cordially with the institution at Bristol, and make a vigorous effort to clear away their debt. Mr. H. O. Wills, Mr. Jupe, Mr. Sommerville, the Rev. C. Wilson, and other ministers and gentlemen, having expressed their views, which were generally in favour of maintaining the college on its present footing, after which a resolution was passed to that effect, and a subscription at once opened to clear away the debt and enlarge the annual income. About £900 was subscribed, and a considerable amount promised conditionally. A resolution was also passed to appeal to all the churches in the west of England, about 150 in number, and to send deputations to urge the importance of carrying out the views of the meeting.

CHURCH-RATES AND RITUALISM.—On a show of hands a Church-rate was refused last week at Bishop Stortford, by nine to eight, on the ground of "the innovations lately introduced into the services by the rector, which appealed only to the senses, leaving the minds and consciences of the hearers uninfluenced and unimproved." A poll was demanded by the churchwardens, but not persisted in.

DEARTH OF STUDENTS IN AMERICA.—Bishop Hopkins, of Vermont, in his annual address, stated that the theological department of the Vermont Episcopal Institute is without students. The treasurer also says in his report—"There are no young men in the diocese looking forward to the ministry, or preparing to enter it."—*American Paper*.

STATE OF OXFORD UNIVERSITY.—The state of religious parties in this place is simply the natural result of the distracted state of the English Church, and points to nothing so clearly as to the utter insufficiency of the existing tests. When the Church of England—her articles, her rubrics, her very prayers—are the battle-ground of contending parties, can we expect that an intellectual centre, in which the Church takes so prominent a place, should be free from the distractions which rage around it?—*An Undergraduate in the Daily News*.

DEATH OF THE REV. THOMAS ALLIN.—We regret to announce the death of a venerable and distinguished minister of the Methodist New Connexion, well-known some years ago in Sheffield. The Rev. Thomas Allin for many years occupied a very high position in the body we have mentioned, and was one of the most popular preachers, not merely of his own denomination, but of the day. He was made a supernumerary in 1833, and then resided in this town, where he kept at first a boarding-school. He afterwards took Broom Lodge, where he conducted a training institution for the ministers of the Methodist Connexion. The Rev. S. Hulme, the present President of the Conference, and the Rev. Dr. Stacey, of Ranmoor College, were among his students. He took a very active part in the formation of the Mechanics' Institution, and delivered an inaugural address of such excellence that it was published by request. His

literary fame chiefly rests on his published discourses on Atheism. He was notable for his great simplicity, and his high intellectual powers and attainments.—*Sheffield Independent*.

TOWN COUNCILS AND THE REPEALED DECLARATION.—We learn from the *Stockton Gazette* that in Middlesborough, and elsewhere, the new councillors have actually signed the old declaration. A letter from Mr. Hadfield, M.P., published in that journal, points out that the Act abolishing the declaration received the royal assent on the 18th of May, expresses incredulity that the town clerk of the borough should be ignorant of the fact, says that he has acted illegally, and advises that his misconduct should be reported to the Home Secretary. It will be seen from a letter published elsewhere that the declaration was generally enforced throughout Wales.

THE RIGHT OF CHURCHES AND CHAPELS TO RING BELLS.—The right of churches and chapels to ring bells is now indirectly occupying the attention of one of our judicial courts. *Apocryph* of this, the following is a dictum of the late Lord Chief Justice Jervis, as laid down by him at a trial at the Croydon Assizes in 1841:—"With regard to the right of using bells at all, by the common law, churches of every denomination had a full right to use bells, and it was a vulgar error to suppose that there was any distinction at the present time in this respect. At the same time those bells might undoubtedly be made use of in such a manner as to create a nuisance, and in that case a Protestant church and a Roman Catholic one were equally liable."

MASSIMO D'AZEGLIO ON THE TEMPORAL POWER.—The *Débats* quotes the following passage from a letter written by Massimo d'Azeglio to a friend of his (a fervent Catholic) the day after the Encyclical Letter had appeared:—"I am asked, 'Do you not recognise a real grandeur in the conduct of the Sovereign Pontiff, who, in the midst of innumerable perils, forgets his own danger, and throws down a challenge to the theories and facts by which he is menaced?' 'Well,' I replied, 'Jesus Christ, who evidently knew what He was doing, was the first to bid defiance to theories and facts, but He did so in sacrificing Himself and saying, "Put up thy sword." I add this, 'Christ but once gave a political counsel, and that was to say, "Render to Cæsar," &c., which meant, separate the spiritual power from the temporal. According to that idea I judge and conclude, and I believe myself to be a Christian.'"

HOW THE ATHANASIAN CREED WAS GOT RID OF.—A correspondent of the *Times* tells a story of a dispute, about the beginning of the present century, between a new incumbent of an agricultural parish on Salisbury Plain and his parishioners, consisting of half-a-dozen farmers and their labourers. The predecessor of the new incumbent had never read the Athanasian Creed, and everything had gone on most harmoniously. The latter, however, in spite of the entreaties of the farmers, persisted in reading it. Another remonstrance before the day for the objectionable ceremony was met with another refusal; but the farmers assured their incumbent, good-temperedly, that he should never read it again in their church. Finding from the Prayer-book that the Creed in question was to be either "said or sung," the choir practised the singing of it secretly in a barn, and when the time for reading it arrived, they took it out of the parson's mouth, and sung it through to a rattling hunting tune. This defeat was accepted, and the Athanasian Creed not repeated afterwards by the incumbent.

THE ARCHBISHOP AND THE CATTLE PLAGUE.—In the form of thanksgiving just issued by the Archbishop of Canterbury with reference to the supposed disappearance of the rinderpest from Great Britain the following passage occurs:—"We bless thy holy name for having . . . spared for our sustenance the remnant of our flocks and herds." The Archbishop is sadly out in his reckoning when he speaks with something like ingratitude of a "remnant" of our flocks and herds having been spared. The whole number of sheep sacrificed to what is presumed to have been ovine rinderpest has been about 7,000, while the stock of sheep in Great Britain was officially estimated in March, 1866, at 22,048,281, so that the "remnant" of sheep exceeds 22,000,000. Again, the whole number of cattle in Great Britain was officially estimated, at the same date, at 4,785,836, leaving Ireland out of the question. As the whole number of cattle destroyed by the rinderpest has not exceeded 254,000, something more than a "remnant" of our herds is also left to us. Before penning his "form of thanksgiving" the Archbishop should have communicated with Mr. Clode or Mr. Clode with the Archbishop.—*Times*.

WORKING MEN'S LORD'S-DAY REST ASSOCIATION.—A meeting of more than 400 members and friends of this association was held at the Milton-street Schools, Cripplegate, on Wednesday evening; Mr. E. G. Wood in the chair. The immediate design of the meeting was to enrol new members in the district and secure fresh funds. Mr. Salmon moved, and Mr. Charles Hill seconded, a resolution approving of the objects contended for by the Lord's-day Rest Society. The Rev. William Curling, chaplain of St. Saviour's, Southwark, moved the second resolution, expressing regret that so large a number of persons as 500,000 should be constantly engaged on the Lord's-day, in various occupations, and depreciating the continuance of such an anomalous and unseemly state of things. The experience of nations bore testimony to the necessity of a seventh day of rest physically, as was shown by the example of the French people, who had once vainly essayed to fix a rest every tenth day; but looking still higher, and

regarding the question in its religious aspects, he called upon those who themselves enjoyed the privilege of a Christian Sabbath to use every means to extend the blessing to those who were deprived of the sacred blessings of the day. The third resolution, which was moved by the Rev. Dr. Spence, minister of Poultry Chapel, expressed satisfaction at the success of the Saturday half-holiday, and of the early-closing movement, and called upon the Government to open the British Museum, the National Gallery, and similar institutions, between stated hours on certain week-day evenings, affirming that thereby opportunity would be given to the working classes to visit these exhibitions, and pointing to the success which had attended a similar experiment at the Kensington Museum.

THE MODERN PROPHETS.—On Sunday evening Dr. Cumming took for his text Jonah i. 6—"What meanest thou, O sleeper? arise, call upon thy God." In commenting upon the story of Jonah he went over much of his old ground, and repeated most of his usual illustrations in relation to the approaching end of this world. He said that twenty years ago he had fixed upon the year 1866 as the probable period when time should come to an end, and he had then and since been much ridiculed for his belief. But where were the scoffers now? Did not the present time portend some dreadful catastrophe? The minds of men were much troubled, and the councils of nations perplexed, by the dread of some great and terrible calamity that was presently to come upon the earth. The Papacy was in its last throes, and all the Pope's lambs were ready to turn upon their shepherd and tear him asunder. The 10,000 nuns and the 10,000 priests dispossessed by Victor Emmanuel were coming over to help Dr. Manning and the Puseyites to fight their last great battle in England. He believed that the true interpretation of prophecy pointed to this year or the next, or probably 1868, as the consummation of all things; but if any Jonah were to go to-morrow, at "12 o'clock," to the Royal Exchange, "the centre of the commerce of this great nation, and proclaimed this belief, he would be laughed at." On Sunday week the Rev. H. Grattan Guinness, D.D., of Dublin preached to a crowded audience in St George's Hall, Bradford, on "Great coming events now near at hand." He said that there were events occurring at the present day, and not a few, which indicated that the great day of Jesus Christ was near indeed. He referred to certain passages in the Scriptures, and contended that the coming of Christ, according to his own words in the 24th chapter of Matthew, would precede the millennium, and he also quoted passages written by the Apostles Paul and Peter, &c., to show that at the coming of Christ iniquity and apostasy should abound. The millennium, was he said, to be the world's Sabbath-day, and as it had been calculated that man was now nearly 6,000 years old, although the length of time could not be calculated within 100 years, the present must be the Saturday evening of the world's history. The close of the Christian dispensation, he said, was indicated by the evident speedy downfall of Romanism, the desire of the Jews to return to Jerusalem, and the increase of infidelity (especially on the continent of Europe). Mr. Guinness concluded by earnestly exhorting his hearers to prepare for the coming of Jesus Christ.

CHURCH CONFERENCE AT ROCHESTER.—On Friday Dr. Wigram, Bishop of Rochester, held a conference of the clergy and laity of the diocese in the Chapter-room of Rochester Cathedral. Divine service having been held in the choir of the cathedral, the bishop, with those taking part in the conference, adjourned to the commodious Chapter-room, where his lordship presided, supported by the leading clergymen of the diocese, together with a number of influential laymen. The subjects discussed at the conference were,—1. Private charity and the Poor-law—how to adjust the indulgence and exercise of Christian philanthropy with the operation of systematic legal relief. The rule of almsgiving, especially in relation to the weekly offertory. 2. Recreation grounds, institutions, lecture and reading-rooms, and benefit societies for the industrial classes,—how may they best be encouraged and regulated? What kind and amount of enjoyable relaxation and friendly intercourse should be recognised and encouraged among neighbours on the Lord's-day? The first subject for discussion was introduced by Mr. Bernays and the Rev. C. R. Robinson, who were followed by other clergymen and laymen, the chief points urged being the importance of supplementing Poor-law relief by private charity, the various speakers being unanimous in the general satisfactory working of the Poor-law. On the subject of introducing the weekly offertory, the opinion seemed divided, the Bishop of Rochester expressing the opinion that before it was introduced it should be with the approbation of the congregation, and under no circumstances against their wishes, remarks which were much applauded. The most interesting discussion, however, was that on the amusements of the people, and on the amount of relaxation to be encouraged on Sundays. This subject was introduced by the Ven. Archdeacon Grant, LL.D., and Captain Drake, who were followed by numerous other speakers, the whole of whom dwelt on the great advantages resulting from the establishment of working-men's institutions, in which reading-rooms, concerts, penny readings, cheap concerts, and other amusements were provided. Some of the speakers spoke of the benefits which had resulted from Saturday-evening gatherings akin to the public-house "free-and-easys." On the subject of Sunday relaxation Archdeacon Grant censured the attempts made to keep that day judaically, and at the same time deprecated the danger resulting from attempting

to separate the idea of religion from enjoyment. He therefore advocated social intercourse on Sundays, and also spoke in favour of opening reading-rooms and libraries on Sunday, when public religious meetings might also be held and public music provided, the latter being "sacred." The remarks of the archdeacon were frequently loudly applauded, and not a few of the subsequent speakers expressed similar views. The conference, which lasted between three and four hours, was characterised by much earnestness on the part of both the clerical and lay speakers, on the various subjects brought under discussion.—*Times*.

Religious Intelligence.

THE WORKING CLASSES AND RELIGIOUS INSTITUTIONS.

The Rev. MARMADUKE MILLER, of Huddersfield, a leading member of the United Methodist Free Churches, gives a somewhat new aspect to the question in the following communication:—"I have read with deep interest the letters which have appeared in your paper respecting the conference proposed by Mr. White, and with your permission, I wish to say a few words thereon. I have the fullest sympathy with Mr. White in the object he has in view. But while I agree with him in his object, I think some important facts are being overlooked in the discussion. It strikes me that far too much lamp-black has been used in drawing the picture of the working classes. I have mingled with the working men in the manufacturing districts as much as most men, and I am convinced that the whole truth has not been presented. There is doubtless a vast amount of irreligion and ungodliness amongst the working classes, but there is a great amount of godliness also. One of your correspondents tells us that 'this neglect of religion has hardened into a confirmed habit, and has become a characteristic.' Another says, 'It is generally admitted that the moral condition of working men is very low.' Another says:—'It is a deplorable and astounding fact, that the masses of this country do stand so resolutely aloof from the religious institutions of the country.' Now judging from the letters which have appeared in your paper, one might have some doubt, whether the writers were aware that there are a few people in England called Methodists, who have had a little to do with the religious condition of the working classes. Being a Methodist myself—although, thank God, a Free one—I wish to state a few facts bearing on this discussion. In this country there are at the present time six distinct organisations of Methodists, viz., the Wesleyan Methodists, the New Connexion, the Primitive Methodists, the Bible Christians, the United Methodist Free Churches, and a considerable number of churches which are still known as Wesleyan Reformers. Now it is well-known that a very large proportion of the members in all these bodies belong to the working class, or have belonged to that class. No doubt there is a large sprinkling of the middle-class in the parent body of Methodists. But a considerable portion of these have sprung from the working class. The Congregationalists complain of the tendency there is for their rich families to leave their denomination and go to the Episcopal Church. But this tendency is much stronger amongst the Conference Methodists, inasmuch as they have always disavowed the principles of Dissent. Therefore, while the proportion of the middle-class in the Conference Methodists is not very large, a considerable portion of it sprang from the working class. In the other Methodist bodies the proportion of the middle class is much less. As far as my fifteen years' experience has enabled me to judge, I should say that ninety per cent. of the congregations I have had to minister to have been *bonâ fide* of the working class—persons receiving weekly wages, or small shopkeepers. Probably amongst the Primitive Methodists and Bible Christians, the proportion of the working class is still larger. Therefore I have no hesitation in saying that in my opinion, at least eighty per cent. of the Methodists in this country either do now or have formerly belonged to the working class. Now, if your readers will turn to the census of 1851, they will find that in the year 1801, the Methodists had 825 places of worship, containing 165,000 sittings. But in 1851 they had 11,007 places of worship, containing 2,194,298 sittings. In fifty years they had increased their accommodation for public worship more than thirteen-fold, while the population during the same time had little more than doubled. This does not look as though Christianity had lost its hold upon the working classes. I have little doubt that at the present day there are 555,000 persons in full church fellowship with the Methodist bodies in this country. And we shall not be far wrong if we assume that there are three worshippers for one member, which would give 2,160,000 as the number of worshippers. On the census Sunday in 1851 the total number of attendances in the Methodist chapels was 2,417,353. What proportion of working men attend the chapels and churches of other denominations, I am not able to say, but it must be considerable. Therefore I submit that it is not correct to say that as a class the working men stand aloof from our religious institutions. Doubtless very many of them do this, and I rejoice to see men like Mr. White trying to understand how it is they stand aloof. But I am not sure whether there is not quite as much in the condition of the upper and middle classes to excite fear in the mind of a

thoughtful man. Voltaire said, that, "The English were like their butts of beer, froth at the top, dregs at the bottom, in the middle excellent." The middle classes believe that Voltaire proved himself to be a very discerning man when he uttered that saying. But in one of your leaders last week, Mr. Editor, you say "The middle classes have lost their old spirit." I fear it is true. I cannot forget the miserable part the middle classes of this country took in the great American struggle. It was the working classes who are said to be so low in morality who firmly stood by the cause of justice and humanity, while a vast majority of the church and chapel-going people of the land, sympathised with the very worst cause for which men ever shed their blood. During the struggle, I attended scores of meetings called to express sympathy with the cause of the North, and I know very well, how in the great majority of cases the middle classes refused to take any part in such meetings. Neither can I forget the attitude the Congregational and other religious bodies assumed towards that great struggle. No thanks to the upper or middle classes that we were not involved in a tremendous war with our American brethren. There are many other matters in which, according to my poor judgment, the working classes contrast very favourably with those above them. At any rate, don't for goodness, sake let us get into the way of talking about the working classes, as though they were sinners above all other sinners in the land. There are other virtues beside going to church or chapel. Perhaps sympathy for the oppressed and righteous indignation against the oppressor is as acceptable to God as a good deal that is taking place in some of the churches of our land."

"A CHRISTIAN REFORMER" writes as follows:—"The projected conference will, if it prove successful, be followed by other advantages than the spiritual good which, it may be hoped, will accrue to the working classes. For an increased spirit of Christian enterprise will bless those in whom it is displayed, as well as those who are the objects of it, and that there is need for some such a stimulus to exertion will be doubted by none who are conversant with the existing state of things in our suburban churches and congregations. That word "suburban" means more than semi-detached villas, green fields, pure air, and gay flowers; it means in too many cases work given up, or work shirked. It means a more luxurious and artificial style of living than that which characterised residence in the town. It means, as a result, less pureness of principle, and greater proneness to worldly conformity. In some instances the deterioration takes place almost of set purpose, but in others it arises from the fact that the Christian work in the rural suburb is so light that there seems to be but little call for personal activity. I have lately been told of one flourishing congregation near London, where, says my informant, there are at least a dozen men, any one of whom would be fit to act as a deacon, as school superintendent, or in some other responsible post; but where there is no scope for such an amount of working power, and where, consequently, that power lies altogether dormant. If some of these men were to give a portion at least of their Sundays to religious work in London, they would but be taking their part in regenerating the locality where their wealth is created, while they would save their own souls from rusting, and keep their spiritual sympathies in healthy action. There is a further reason for prosecuting this particular work, and it lies in the alarming tendency of the wealthier middle class to slide away from Nonconformity, from liberalism, and from a robust religionism, into the Churchism, the Toryism, and the feeble spiritualism of the class above them. If we are to keep the army which has already done so much good work for England, religious, political, and social, we must multiply recruits, and they are more likely to come from the lower than the middle stratum of society. For this reason, our duty as patriots harmonises with our duty as Christians. We want the aid of the working man, and, to obtain it, we must stretch out to him a hand which may aid him in regard to his best interests. Some of the efforts lately made to secure attendance of the working classes, and of the abject poor, at special religious services, have been so successful as to encourage us to make bolder attempts in the same direction. The Sunday-evening services in several of the London theatres have, as a whole, succeeded marvellously, and there is plenty of scope for fresh labour in the same direction. The work going on in the south of London, under the direction of Mr. Murphy and Mr. Newman Hall, is equally gratifying, and the result ought to stimulate others in those parts of the great metropolis where general religious efforts are but feeble, and where special efforts are altogether wanting. The approach of a new year affords a favourable opportunity for the reconsideration of the old, and the preparation of new, plans of Christian usefulness. A year honestly given to well-considered experiments could not be a year wasted, since even failures might serve as the foundations of future achievements which would lead the human instruments to exclaim, 'What hath God wrought!'"

The following is a brief extract from a private communication written by one of the working men's leaders in London:—"Mr. Green (Clapton) goes to the root of the evil complained of, and I am convinced that were our 'parsons' to make it a part of their duties to lecture on *real fireside subjects*, mix with the working men and his associations of every kind, find out by practical experience what, in their

opinion, are our shortcomings, and as best they can suggest remedies, much good would be the result. But, as Mr. Green clearly puts it, we detect patronising—the day for such nonsense is past. Those who gloss over our faults are worse than those who condemn us innocently."

Mr. SINCLAIR, the missionary at Bermondsey, in connection with Dr. Raleigh's church, Hare-court, Canonbury, writes:—"The attitude of the working classes towards Christianity has been treated with such intelligence by your numerous correspondents that little of what I have thought on the subject remains to be said. There is one point, however, to which I should like to call attention. All who know the working classes know that among them, as among other classes, there are inferior and superior in respect to both natural gift and education. There is among them, indeed, a considerable number of men of sturdy intellect and comparatively large intelligence; men who are capable of forming and who do entertain sharply-defined and decided opinions on most subjects; men in whom the spirit of the age dwells in a powerful degree, and who in virtue of these qualities, may be said to form the opinions and mould the characters of their fellow workmen, many of whom are soft, ductile, feeble, and impressionable natures. Now, I am convinced from an investigation and study of the question which with special facilities and incitements commenced even before the publication of "The British Churches in Relation to the British People," and has been continued with increasing interest till the present moment, that nothing like a fair proportion of this class—the cream, the aristocracy of working men—is to be found in the ranks of Christian working men. If I am right in this conviction, surely the fact is one which in its causes and consequences is worthy of serious investigation, and a treatment like that which Foster gives in his celebrated essay concerning another class. I have very decided views on the subject; but the exposition of them would require more space than I fear you could afford at this stage of your correspondence."

"G. W. H." can, from lengthened and intimate knowledge of working men who will not attend chapel or church, fully endorse the statement made by "Homo et Christianus" as to the actual and practical ungodliness of nearly all he has ever known who professed themselves to be without religion.

As to those men who ramble about the fields on Lord's-day, "worshipping God in the temple of nature," it is all cant and humbug. I am well acquainted with these men, and can boldly say that they no more attempt to worship God than do the bird-fanciers who ply their calling in the country on Sundays.

With respect to the letter of "H." I think he has hit on several of the causes why working men do not frequent places of worship. One cause mentioned by him is that we do not retain our Sunday scholars till adult years. In Wales, as well as in Scotland and Cornwall, the working classes are found fully and fairly represented at public worship. In Wales the Sunday-schools have adult classes for both sexes, and not only young men and women, but elderly persons, and people in all ranks of life, are found reading and studying the Word of God together on Lord's-day afternoon. Is it not possible to bring about some custom of this kind in England? If it could be accomplished, and if the Sunday-school were no longer regarded as exclusively kept up for the poor, I am satisfied that many respectable mechanics who are never found in attendance during public worship would be regularly amongst us. There is greater distinction and separation between the classes of society in England than there is in Wales. The Welsh are more free and sociable one with another than the English are; and this isolation and wide separation of one class from another may be some part of the explanation of the state of things we lament. Some of your correspondents have proposed tea-meetings, &c., for bringing the people together. This is a poor remedy. A working man who has any self-respect will scarcely thank the minister or deacons for shaking him by the hand and making a fuss with him there, if they do not recognise him in the street, and take a real, unpatronising interest in his home and circumstances. I am sure that working men of any intelligence will resent any attempt to "come down" to their level, but a manly, kind, honest bearing towards them is best calculated to win their respect and confidence, as it is best fitted to make a way among all ranks.

"AN OLD PROFESSOR AND POLITICIAN" expresses his strong conviction that the estrangement of the working classes is caused chiefly by the conduct of the religious public in two directions.

The first has been very forcibly pointed out by Mr. Robinson in your impression of the 14th inst. Working men have just cause to complain of the course pursued by the middle classes ever since 1832, but increasingly so of late. If religious men would seriously consider the matter, and resolve to use their influence for securing full political rights for those who are now deprived of them, a great obstacle would be removed. But while the one is able boldly to put the question, "If you were in our position and we in yours, would you think it just if we treated you as you now treat us?" and the other is unable to reply, is it likely there can be any friendly feeling?

The other point to which I wish to refer is altogether religious in its character. I believe that the Christian Church has fallen far short of that true sympathy without which we are not likely to see the world drawn into the Church. Some few years ago, I was present at a discussion, when a sceptic, turning to his friends, said, "Is it possible that these Christian people can really believe what they say—that those who reject Christianity will have to suffer eternal punishment? No, it is quite evident that they do not believe it, or they could never let us alone as they now do." Let Christians lay to heart this little incident in connection with that injunction of the Apostle—"Consider them that are in bonds as bound with them"—a text from which I

never heard a sermon—and then say whether the Church has not sadly neglected its duty. Who can tell what might have been the state of society now if every church-member, having sufficient experience, had taken only one individual at a time under his or her care and felt "as bound with them," whether in the bonds of scepticism, or profanity, or uncleanness, or any other vice? The power of real sympathy is amazingly great, but patronage is merely offensive froth.

The Rev. G. JUCHAU, of Kirby-street, Hatton Garden, a missionary, we believe, among the poor, says he shall rejoice if, in good faith and apart from the jobbing that now so much mars things called religious, as well as mercantile, such a conference as Mr. White proposes can be held, and he shall certainly attend it if permitted and welcomed. He fears, as the result of his experience, that the accepted leaders of the organised religion of the day do not want to have the man, whose providential lot is to eat bread by the sweat of his brow, in fair and full communion with them.

I am no advocate for indiscriminate levelling. Such is not only not God's order, but impossible. I only ask that truth and justice be the rule by which men are advanced or put down. God has in the world and church appointed things in their own order. None in His fear can seek to destroy this, but this does not take away but rather enforces the grand blending, on terms of equality of all, rich and poor, high and low, learned and ignorant, in the one common place of worship of the Most High God, and the reciprocal brotherly notice of one by the other in all the intercourse of life. The writer contends that every true man, from the highest to the lowliest, is a working man, and strongly condemns those who talk grandiloquently, and patronisingly about them. We strike at the root of the difficulty when we attack the false notions of privilege and exclusion.

There is much going on that intends separation between the rich and the poor, and there is much going on, the outcome of which whether, intended or not, is the same, witness our permanent mission-halls, localised evangelists, &c., &c. There is a better way than this philosophically, i.e., in common sense, as well as Scripturally. Dr. Hugh Allen announced some years ago in Exeter Hall the conviction of godliness, as well as honesty, when at a meeting of the Ragged Church and Chapel Union he said:—"If this movement contemplates a permanent separation between the rich and the poor, Hugh Allen is not there." I am not prepared to admit the departure from vital godliness is greater among the poor and working classes than among others. What is the difference in God's sight, whether it be sin in the cellar or garret, and public-house, or sin in show, pomp, and form in the gilded sanctuary, the ballroom, and the drawing-room—sin in ignorant coarseness and disobedience to rightful authority, or sin in refinement and oppression. We must not forget the general alienation of the hearts of men from our Heavenly Father and the present low state of piety. It might be quite as acceptable to God and useful to men to make the matter more general, and inquire the causes of the decline of true and simple religion now existing. Of course such a conference as that proposed would take into the account the special disadvantages of the labourer. These fairly weighed may show perhaps not more irreligion among them than others placed in more advantageous circumstances. This does not imply the skilled artisans and labourers are not alienated from religion. Alas, they are. The hosts of mankind are. The artisan, even more than others, is alienated from the place of weekly gathering for worship. It may be fair and useful to take up his case upon the principle of one at a time.

The following is from Mr. W. G. Ward, of Ross, Herefordshire, who, though believing in the Divine origin and authority of religion, he thoroughly sympathises with the artisans and labouring classes in their alienation from all present forms of organised Christianity. Mr. Ward is rather a severe censor; but as our object is to get at the truth in this matter, he has a claim to be heard:—

In my intercourse and inquiry with working men, I have found a similarity and sameness in their objections to church and chapel; so much so, that they may easily be classed under four heads:—1st. The creed; 2ndly, a paid ministry; 3rdly, the costly and showy and fashionable dress of the usual attendants of our churches and chapels; and, 4thly, the sympathy of the clergy and the ministers with the supposed, or so-called, oppressors of the working classes.

1st. The creed. The particular part of the creed that insults their feelings, and their conceptions of the justice and mercy of their omnipotent Creator, is the constant proclamation of wrath and damnation. Without seeking to advocate here any particular views, I may say that many years ago I formed one of a committee who challenged the infidels of a large town to controversy. Our meetings were well filled, indeed crammed. The discussions were carried on in order and good feeling. One evening a young man spoke upon the infidel side with considerable force and freedom, betraying a superior education in manner and language to that of those who associated with him. I soon afterwards met this young man in the streets, and sought an interview with him. As soon as it was granted, I said my object was to ascertain how so thoughtful and intelligent a man could arrive at the opinions he held. He told me the teaching of the pulpits upon everlasting torments, and that alone, drove him to the ranks of infidelity.

The second objection is a paid ministry. The working class cannot understand how an organisation having the New Testament for its guide, and the examples of our blessed Lord and His Apostles, with the allusions to hirelings and filthy lucre, can maintain a hired and expensive ministry. All collections are supposed to be directly or indirectly for the preachers. All this is so opposed to our Lord's teaching—"freely (Sapear) for nought—gratuitously ye have received my Gospel, and gratuitously give it to the people" (Matt. x. 8). I know much can be said by those who are paid in favour of their pay, from the richest cardinal down to the poorest Primitive Methodist. And, singular, they both use the same arguments, and misuse the same texts.

The third objection. Ordinary churches and chapels are considered to be an exhibition of fine clothes. The latest fashions, the prettiest bonnets, the round tires like the moon, the veils and wimples, are all there, and in the highest places. The Bible denounces all show in dress, the pulpit is supposed to sympathise with it. The fashionably dressed receive the preacher's smile and shake of hands. And a poor man walks into a church or chapel, and one with a ring on his finger, and at once he finds the New Testament is wrong, in the leaders of the place of worship; for it is the cushioned and carpeted seat for the well-dressed man, and the free seat yonder for the poor. There is no denying it—our churches and chapels are as far from the teaching of the Old and New Testament upon these points as this wicked world is from the kingdom of heaven. And it is the only insuperable difficulty of the lot. The creed is becoming more godlike, a paid ministry is rejected by more than one sect—though, alas! the Plymouth Brethren have gone from their first love, and instead of receiving all that their Lord receives, they hedge up their doorway with a narrow creed, and thorny as well, that none but the ignorant or the bigoted can pass,—but not one sect can dress for worship with the simplicity the Gospel requires.

Fourthly, and lastly. The clergy and ministers are supposed to be against the poor man in politics, social privileges, and wages. And there are so many points of proof they require little exposition. A bishop of the Church of England could denounce Sunday-schools in the House of Lords as schools of sedition and heresy. And the bishops and clergy struggled and voted to perpetuate a tax on the poor man's daily bread. On the magisterial bench, if ever a man is found, void of law and humanity, sending an infant to the tread-mill, ten-to-one he is a clerical magistrate.

Plenty of your readers can give illustrations from town scenes, I will give one or two from the country. The general wages of our peasants are 6s., 9s., and 10s. a week. The great mass have 9s., and some of them have six, seven, eight, or nine children as well. The peasant is not satisfied with his wages. He feels he cannot feed himself in decency, much less clothe himself fit for church company. And the farmer can drive his gig or his carriage to church, and he is on good terms with the parson. Therefore no parson for them.

"Measter," said a man, "ye ow't to go to church." "Why, Thomas?" said I, not understanding his reverence for what he did not usually respect. "Why ye'd get ye'r work done chepper. It's at the church door, measter, after they have herd the Gospel, that they settle what they'll gee us—how little we shall reap for, and what it shall be for mowing or hoeing."

CORNWALL CONGREGATIONAL ASSOCIATION.

CONFERENCE AT TRURO.

On Thursday last a conference, representative of the Congregational churches in Cornwall, was held in the Independent chapel, Truro. It was convened by the committee of the Cornwall Congregational Association to consider the present state of that body, and how it might be rendered more efficient for the work which it was established to promote. There were upwards of fifty ministers and other gentlemen present, besides Samuel Morley, Esq., and the Rev. J. H. Wilson, the treasurer and secretary of the Home Missionary Society, London; H. O. Wills, Esq., and Wm. Somerville, Esq., from Bristol; Charles Jupe, Esq., from Mere; and the Rev. Chas. Wilson, from Plymouth.

Mr. MORLEY was called to the chair. He began by expressing his earnest desire that they should endeavour to make the proceedings of the conference as practical as possible, and as a first step he would call on the Rev. G. H. Hobbs, one of the secretaries, to read a statement showing where they were and what they were doing, and he did hope that they would not be carried away with the delusion which extensively prevailed that God had given Cornwall to the Wesleyans, as John Wesley was reported to have said; for he would be prepared to show by-and-by, that, however much the Wesleyan body were to be revered and respected for what they had done—and no one had a higher opinion of that body than he himself had—they were doing but a tithe of the work in Cornwall which had to be done before it could be evangelised, and therefore the Congregationalists were called on to take their full share in the duty which belonged to the whole Church, namely, to bring the world to the rule of Christ. On looking into the statistics of attendance on public worship for 1851, he found that although Cornwall was provided with proportionately more sittings in all the churches and chapels than other counties, only one-third of them were occupied on the Census Sunday. That was a painful state of things, and he greatly feared that they had not materially improved their position since these returns were published. He was afraid also that, while, as a denomination, they were not taking their full share of Christian work, the churches were not dealing honestly and liberally with their ministers. Their salaries were miserably low, and required to be raised; but while they had come from a distance to offer substantial aid in this direction, he would urge at once, and very earnestly, the great need there was for more spiritual life, for that was the real source and spring of Christian liberality and Christian devotedness. The report of the association showed that there was an income of only 70l. a year, and when the subscription-list was examined it would be found that there was scarcely a subscriber above ten shillings a year. Now that indicated a low condition of spiritual life, and he did hope that their meeting that day would do something to improve it.

Mr. HOBBS then read a summary of answers to questions which had been sent forth by the committee of the association from which it appeared that the spiritual destitution of Cornwall is so great, and the means employed to relieve it so feeble, that

unless something were at once done to invigorate the churches and extend the evangelistic agency, the good already accomplished would be in a great measure lost.

The Rev. G. ORME, of Portscatha, then argued that there had been more progress than the returns referred to by Mr. Morley seemed to indicate, but he was willing to accept it as a fact that they were in a low and comparatively feeble state, and that it was their duty to consider earnestly and prayerfully how they might best increase their efficiency as a denomination.

The Rev. J. KNIGHT, of Penryn, gave some interesting accounts of an improved state of matters in the district where he laboured.

The Rev. Mr. WATELEY, of Liskeard, stated that since the new chapel was opened there it had been well filled generally, and sometimes crowded, from which he argued that if they had such improvement in other places where chapels were wanted much good might be done.

Mr. GOODYEAR, one of the deacons of the Independent church at Bodmin, felt greatly encouraged by the visit of Mr. Morley, and the other gentlemen who accompanied him to that conference, and had no doubt whatever that there was a state of feeling in the Churches which only required to be stirred up in order to ensure such liberality as would enable the association to do a great work in Cornwall.

The Rev. J. H. WILSON said he had visited Cornwall four years ago and made careful inquiry into its spiritual state. Since that time the ministers who occupied the principal spheres of labour, say of Falmouth and Truro, and who were then entering on the carrying out of a new scheme of evangelisation, had removed to other parts of England, and he greatly feared that while these frequent changes of ministers were taking place they could not succeed in doing all that ought to be done in Cornwall. He would strongly recommend that they should strengthen their best centres of operation, group small towns contiguous to each other and place them under one pastorate, appoint lay evangelists for the outlying and scattered population, and raise the salaries of the ministers and evangelists to a figure which would ensure comfort at home. He thought they should also co-operate with the Home Missionary Society in employing from time to time special evangelists of the highest order to go from town to town as had been done in Cornwall years ago, and he had every reason to believe that they could send such men as the present state of the country required.

The CHAIRMAN said if they would undertake to raise their income to 500*l.* a year for three years, including the 70*l.* now raised, he would undertake for himself, and for Mr. Wills, Mr. Sommerville, and Mr. Jupe, to give 200*l.* a year of that amount. (Applause.)

Mr. WILLS said he was quite prepared to give 50*l.* a year for three years, and in making that offer he was sorry to have to say that comparing the state of their churches in Cornwall at present with what it was forty years ago, when he was in the habit of visiting every part of it frequently, their condition was not improved.

Mr. JUPE earnestly urged the brethren to increased devotedness, and said that while he was quite ready to give his 50*l.* a year for three years, he was most anxious that the churches should be visited, and that a thoroughly efficient system of evangelistic agency should be employed. But, above all, he desired to see the members of the churches consistent, spiritual, and zealously engaged in God's work, for that, after all, was the chief source of their hope and comfort in view of the future. (Hear.)

Mr. SOMMERVILLE was glad in having the privilege of uniting with Mr. Morley, Mr. Jupe, and Mr. Wills in this offer, and he did hope it would be accepted; but as time was precious and delays were dangerous, they should begin at once with their part of the subscriptions. He was perfectly confident, from a large experience in such work, that they were only to get their hearts warmed up and the money would be forthcoming.

After an earnest conversation, in which most of the delegates joined, it was unanimously resolved to accept the offer, and above 80*l.* was subscribed by the meeting.

EVENING MEETING.

A tea-meeting was held in the afternoon, and a public meeting in the evening, Mr. Morley in the chair. The chapel was well filled. The Rev. J. C. Beadle, of Falmouth, offered prayer, and Mr. Hobbs made a short statement, after which

Mr. MORLEY said he had a deep impression that very much work had yet to be done in the county of Cornwall for the spiritual good of the people. There were thousands living around them in utter neglect of religious duty, never entering either church or chapel. The Bishop of Oxford had well said that it would have been a blessed thing for thousands of the people of England to have been born in Calcutta, for there they would have had some chance of being found and brought under the means of grace, whereas in England they were entirely neglected. He was glad, however, to know that many Christians were wakening up to a higher sense of Christian duty and obligation, and he was there that evening to plead on behalf of the perishing thousands in Cornwall, that as Congregationalists they would now undertake their full share of the call, to evangelise them. He believed that there was a great delusion abroad in regard to Cornwall being fully provided for by the Wesleyan Methodists. Now, he for one would say, and he said it with all his heart, "Honour to the men who had done so much for the spiritual good of Eng-

land;" but he was prepared to show that the Wesleyans were not evangelizing Cornwall—that they were only doing a fractional part of the work, and therefore other religious bodies were called on to work in this field of Christian effort. In 1851 it appeared that the population of Cornwall was 355,558. It was calculated by Mr. Horace Mann that 58 per cent. of that number might be expected to attend public worship, which would give an attendance of 205,000. Now, there were sittings provided for 262,000 people, but the attendance in all the churches and chapels was only 83,000 in the morning, 51,000 in the afternoon, and 106,000 in the evening; of these the Wesleyans had one-third, the church one-third, and the other third was shared by the Independents and Baptists, and one or two other and smaller denominations. This clearly showed that the impression which prevailed in London, and in other parts of England, that there was no need of aggressive work by other Christians in Cornwall, as the Wesleyans were doing it, and doing it well, was a delusion. (Hear, hear.) No doubt there would be districts in Cornwall where there was a sufficiency of means, and in some places also there was hopeful progress, but it was clear on the face of these facts that there was great spiritual destitution in the country, made yet more painfully evident when it was considered that the two-thirds who were absentees from public worship were kept back from want of church and chapel inclination, and not from want of church and chapel accommodation. (Hear, hear.) Now there was a work for them, and a testing work for their principles. And he believed those principles to be both sacred and practical. Congregationalists held with the Church of England that the church is "a congregation of faithful men, in which the pure Word of God is preached and sacraments administered"; but they made a great distinction between the Church as a Christian fellowship, and the congregation as a body of attendants, and what was considered the "pure Gospel" in the Church of England at present by many, he held, and enlightened Evangelicals in that Church themselves held, to be infidelity, or ritualistic delusion, both of which were making rapid progress. As a denomination, he held that every Christian amongst them had a ministry, and that if ever there was a time when they were called on to exercise the ministry, that time was the present. (Applause.) But they had been called "political Christians." If that meant that they were political by depending in any sense on connection with the State, it was a grand mistake, for they held all such connection to be opposed to the will of God and the Word of God; but if they meant that as Christians they were also politicians, and called on to take their part as citizens of the State in the affairs of the State, then they were political Christians. (Applause.) But spiritual work belonged to the Church, whose mission, as he had said at the conference in the morning, was to bring the world to the rule of Christ; and in this work the pulpit of itself would not succeed. The walls of Jericho did not fall when the priests blew the trumpets, but when the people gave a shout. (Applause.) Both were engaged in the work, and, being a believer in the lay ministry, he would urge the people of Cornwall to use it, and to give effect to the principle that true wisdom consisted in making use of the best possible means to gain the highest possible ends. It would be found that, in proportion as right means were rightly used in dependence on the Divine blessing, results would be realised. They were not now to look for miracles, although every conversion, strictly speaking, was a miracle of grace; but if Christians were faithful and wise, and earnest in the use of the means, and depending on the Divine Spirit to bless them in seeking to save souls, multitudes now perishing would be brought to Christ. (Hear, hear.) Mr. Morley then indicated what had been done in the morning, and took his seat amid much applause.

The meeting was then addressed by the Rev. Mr. Knight, the Rev. J. H. Wilson, the Rev. J. Grant, Mr. Goodyear, Mr. Jupe, and Mr. Sommerville, the proceedings being well sustained throughout.

GLENORCHY CHAPEL, EXMOUTH.

MR. SAMUEL MORLEY ON NONCONFORMITY.

The foundation-stone of a new Congregational chapel at Exmouth was laid on Friday by Samuel Morley, Esq. The site is in a very inconvenient part of the town, but a more eligible one could not be obtained, as one of the clauses of the will under which the Rolle estate—nearly the whole of Exmouth—is held, expressly provides that no Nonconformist place of meeting shall be built thereon. This fact was the principal cause of Mr. Morley's visit to the Congregationalists of Exmouth. The building will cost 1,300*l.*, the principal part of which has already been raised, Mr. Morley, with characteristic benevolence, subscribing 125*l.*

Mr. MORLEY, who presided at the public meeting which followed the ceremony of laying the stone, spoke as follows:—

I rejoice in the building of new places of worship, because they are additional agencies for the good of the people. Earnest men and women have their work to do with reference to the masses of the population, in Exmouth as well as other parts of England, who are living to a very large extent outside the pale of religious effort. In every town of this Christian land there are those who are ignorant as to the great future that lies before them. Therefore speaking of places of worship, which are more distinctly the centres of religious effort, I wish you to bear in mind that mere sentimentalism will not avail much. After attending once or twice a place of worship on Sunday, and giving a slight amount of money, we must not imagine that our duty is at an end. I would impress upon you the important fact of your individual responsibility. We must impart the

Gospel to others, and not rest satisfied with leaving religious efforts in the hands of the deacons and ministers. The ministry—and I say so in the presence of many honoured friends on this platform—have failed to reach the people, and they would be the first to admit the fact. Until Christian people are alive to the individual responsibility attaching to them, I do not believe the world will ever be converted to religion. I do not believe in the efficacy of pains and penalties; I have not the least faith in political power in reference to religious conversions. The Established Church as an Establishment—I quite distinguish between the Church and the Establishment—has proved a failure. There is doubtless a vast increase of life in that great system, but it is not the result of the system, it exists in spite of the system. I believe that if to-morrow it were relieved of the incubus of political parties, spiritual life would be evoked which would go far to accomplish what has not already been done in this country. (Hear, hear.) I am afraid that we have been delighting ourselves too much with the idea that England is a Christian country; but it is a fact that there are parts of the heathen world where the natives are giving more heed to religion than is given in many parts of England. That is a fact which needs to be looked at. The servants of the Lord Jesus Christ must be alive to their personal responsibility. I remarked at the ceremony this afternoon that the Independent denomination professes to hold—and I contend they sincerely do hold—all the doctrinal articles of the Church of England. Some friend in the crowd observed—"Well, but what about baptismal regeneration?" Well, my reply to that is, that there is not a word about that in the Articles of the Church of England. (Hear, hear.) Lord Chatham once said in the House of Lords that the Established Church in this country had a Popish ritual, a Calvinistic creed, and an Arminian clergy; what his lordship would have said of the clergy of the present day it would be hard to guess, for they seem to be running wild to a monstrous and absurd extent. I believe that an immense proportion of our clergy do not believe the Articles that they have signed, and which they stand before the country pledged as enlightened and honourable men to believe. This I hold to be dishonourable, and calculated to excite a feeling of infidelity among the people. The object of my visit to Exmouth is to confer with my friends on a subject in which I feel some interest. I read in the *Western Times* a paragraph, stating that on the Rolle estate, to which a good part of the town belongs, no Nonconforming place of worship is allowed to be built, and that every leaseholder is bound not to permit any praying or preaching on his premises. It is said that a man has a right to do what he likes with his own. In one sense he has, in another he has not. I hold it to be a prostitution of the power of property to attempt to crush, to interfere with religious liberty. Therefore I am glad to come amongst you and strengthen your hands as a body of Nonconforming Christians, where there may still exist, and where there does still exist, a disposition to use the enormous powers which the possession of vast territorial property gives to individuals—to the interference of personal rights. (Hear, hear.) The lords of the soil seem to forget that when the Act of Uniformity was passed there was not a single Dissenting place of worship in the country; now, however, there are upwards of 20,000. (Hear, hear.) I rejoice in this fact, because it proves that men choose to think for themselves, that they will not be dictated to by others as to the views they should hold. I distinctly hold that there is at present abundant evidence in the Church of England of the growth of that which is absolutely mischievous, because it can only end in Romanism, which is fatal to civil and religious liberty in this country. (Hear, hear.) The clergy are playing many singular pranks. You in the country can hardly have a conception of the lengths to which members of the Established Church in the neighbourhood of London are going in the direction of what is called Ritualism, but which I plainly term Popery. Nonconformists should raise a public protest against this state of things. They do assert their right to think and speak for themselves. (Hear, hear.) In my own immediate neighbourhood, the lord of the manor distinctly stated, through his agent, that he declined to accept any proposal to build a Nonconforming place of worship on his property, which is very extensive, and where places of worship are greatly needed. But I am thankful to say that a few Independents are well able to undertake the responsibility cast upon them; that in consequence of the lord of the manor's refusal they were the more determined to erect a chapel, and that they see a way by which their purpose can be accomplished. (Hear, hear.) But no thanks to those who have the power and who exercise it. (Cheers.) I remember that during a discussion on the Corn Laws the late Richard Cobden said "it would be an evil day for the aristocracy of this country when the people were driven to investigate their title-deeds." That was a serious statement to make, but there was no idea of lessening the security of property. There are considerations, however, as to the grounds upon which large properties are held in this country, in which it is clearly seen that the public good is not to be ignored on the part of those who are in a sense morally and equitably trustees on behalf of the public. I venture to express my utter and absolute reprehension of holding property to the interference of the rights of conscience. (Hear, hear.) Having reverted to the interesting event of the afternoon, Mr. Morley spoke of the value of the service rendered to the country by the great Nonconforming body. Nonconformity, he submitted, had been honourably identified with some of the most important events in the history of the country. We need to be reminded of the men—continued Mr. Morley—of whom the historian Hume gives this testimony—"So absolute was the authority of the Crown, that the precious spark of liberty had been kindled and was preserved by the Puritans alone, and it was to this sect that the English owe the whole freedom of their constitution." (Applause.) Mr. Brougham (now Lord Brougham), in a debate, speaking of the Independents, said, "That body, much to be respected for their numbers, but far more to be held in veneration for the unshaken fortitude with which in all times they have maintained their attachment to civil and religious liberty—men to whose ancestors this country will ever acknowledge a boundless debt of gratitude as long as freedom is prized amongst us, for they, I fearlessly proclaim it, they, with the zeal of martyrs, the purity of the early Christians, the skill of the most renowned warriors, gloriously fought and conquered for England." (Renewed applause.) I think the young

men of the present day need to be told of those who have fought and bled for religious freedom—men of whom, in every sense, the world was unworthy—men hunted to death, ruined in their circumstances, degraded to the utmost extent because they would not submit to any infringement of the rights of conscience. (Hear, hear.) We ought to be thankful to God for the altered circumstances of the present day. I have ventured to remark on the way in which the Rolle estate is leased out, and dismissing the subject, I will say that the man who would give vent to his miserable spite in letting out property with clauses in the leases preventing the Nonconformists from holding religious services, cannot be too publicly held up to execration. All right-minded people would hold up such a system to execration. I speak warmly on the subject because I think it my duty to do so. The Nonconformists may be mistaken in their modes of doing things; they may subject themselves to ridicule and contempt, but if they have an honest desire to do good to those amongst whom they live, they ought not to be interfered with by those who possess property; they ought to be allowed to do what they choose in matters of conscience. (Hear, hear.) Mr. Morley dwelt on the principles of Independency in contrast to those of the Establishment. They did not believe in the monarch of any country being at the head of the Church; yet in true and devoted loyalty they would yield to none. They believed in simplicity, and that love and sympathy were amply sufficient to maintain and extend the influence of religion among the people. In the words of Dean Stanley, there was no other body in the kingdom that had so uniform a system of belief without subscription. They had no faith in benches of bishops, or anybody outside themselves. Their system had many inconveniences, but they were willing to accept them for the high and lasting advantages that grew out of it.

Mr. Morley was much applauded during his speech.

POPLAR—TRINITY CHAPEL.—Mr. Henry E. Arkell, of Hackney College, has accepted a cordial invitation to become assistant-minister to the Rev. Dr. George Smith, and expects to enter upon his stated labours at the end of March next.

PENTONVILLE—COMMEMORATIVE SERVICES AT CLAREMONT CHAPEL.—On Wednesday evening last a meeting of the congregation of this chapel was held to commemorate the beginning of the second year's ministry of the Rev. William Guest. Every available seat in the large lecture-hall was filled, and numbers were unable to obtain admission. Congratulatory addresses were delivered on the harmony of the church, and the success of all the congregational operations. The united Sunday-schools, British-school, and ragged-school, were reported to be in a high state of efficiency. An evangelist of first-class character had just been engaged, fifty young men had on a recent Saturday evening met the pastor to tea, and were about to meet a deacon in the same manner, to form a society for useful and literary purposes, and at the rear of the chapel a large room was about to be opened for unsectarian services for working people.

BERMONDSEY—JAMAICA-ROW CHAPEL.—On Thursday evening, November 8th, the friends of the Rev. G. Rose assembled in the vestry of the above-named chapel to commemorate the fortieth anniversary of his connection as pastor with that place of worship. After singing, the Rev. John Farran, co-pastor of the chapel, opened the proceedings, and was followed by the senior deacon. Mr. Rose then addressed the meeting, and in the course of his remarks, said:—

I have seen nearly a whole congregation pass away. Where are all my friends of forty years ago? Many of them, if not all, are now before the throne of God and of the Lamb, and we are hastening on to join that throng in heaven. The neighbourhood here was very different when first I knew it; perhaps God sent me here to do some good that should last after the time when I shall be amongst you. During the forty years we have had about 670 additions to the church; we have contributed to the London Missionary Society about 5,600*l.*, besides large sums to other societies. There have been preached during the same period about 6,000 sermons, for which many of you have to render an account unto God. There are many of you who have not yet tasted that the Lord is gracious; let me leave this world with this charge on your minds,—that you remember him who has pleaded with you, and the Word which he has proclaimed unto you; and that you take hold of the promise of everlasting salvation in the Gospel, and become our followers in Christ Jesus. I thank you for this very kind expression of your regard this evening. I have entertained a very strong regard myself to the church and congregation in Jamaica-row Chapel. I might have removed elsewhere, but this has been the home of my choice. With the most affectionate regard to the congregation of this chapel I now sit down, and shall carry you upon my heart to the grave. (Applause.)

The Rev. H. Richards, of Hammersmith, cordially united in the congratulations which had been tendered. He was followed by the Rev. T. Rudd, of the Congregational School, Lewisham (of which Mr. Rose was long the secretary), Mr. C. C. Smith; Mr. Farran; Mr. Lewis, superintendent of the Sunday-school, who in the name of the teachers, offered his congratulations; and Mr. J. Faulls, who spoke on behalf of the young people of Jamaica-row, who as a body respected and loved their pastor. The meeting concluded with singing and prayer.

BRISTOL.—On Wednesday last Lord Radstock delivered two addresses on religion, at the Victoria Rooms, to large and attentive audiences.

TAVISTOCK.—The Rev. E. Miller, B.A., has announced his intention of resigning his charge in this place, at the end of next month, and after a pastorate of eight years.

CHAPEL BUILDING IN SHEFFIELD.—A meeting of representatives of the Congregational churches in Sheffield, was held on Friday evening, in Nether Chapel vestry, to consider the liberal offer made by

Mr. Hadfield, M.P., to establish a fund towards the building of five new chapels in Sheffield. The Rev. H. Quick presided. A resolution was passed, gratefully accepting Mr. Hadfield's offer, the design to be carried out as may be found practicable. Seven trustees of the fund were nominated. Mr. J. W. Pye-Smith and Mr. J. D. Leader were appointed secretaries, with Mr. Hebblethwaite as treasurer, and the various churches were requested each to appoint its minister and two of its members to form a committee.—*Sheffield Independent.*

PENGE, SURREY.—On Tuesday, the 6th inst., the first anniversary of the Baptist cause in this populous suburb, under the pastorate of the Rev. J. Mitchell Cox, of the Metropolitan Tabernacle College, was held in the Wesleyan Temporary Chapel. The services during the year have been conducted in two rooms hired for the occasion; during that time a church has been formed, which now numbers forty-one members. At the meeting on the 6th, W. Olney, Esq., presided, and the pastor made a statement relative to the origin, growth, and prospects of the movement. The success that has attended the cause has emboldened the friends to undertake the erection of a new chapel. It is to cost 1,200*l.*, and the foundation-stone is to be laid on the 3rd of January. Five hundred pounds has been promised, including 250*l.* from the Rev. C. H. Spurgeon. Various addresses were delivered, and during the evening some 120*l.* was promised towards the building fund.

POWELL-ROAD CONGREGATIONAL CHURCH, DALSTON.—The second anniversary of this church, to which S. Morley, Esq. contributed 500*l.*, was celebrated on Wednesday, Nov. 7, by a tea-meeting in the schoolroom, to which about two hundred of the friends sat down. The room was very tastefully decorated, the walls being ornamented with evergreens, interspersed with some exceedingly appropriate mottoes. The tables were also prettily laid out, and the arrangements were altogether of the most excellent description. After the tea a public meeting was held in the church, over which the Rev. Clement Dukes presided. The Rev. J. Knaggs, the pastor, gave an interesting statement of the year's proceedings. It was highly satisfactory. It appeared that the congregation had considerably increased, additions had been made to the church. The Sunday-school was prosperous, numbering 270 children. A Christian Instruction Society was in efficient working condition, and a Maternal Society had been originated to benefit the poor of the locality, and other appliances had been adopted calculated to tell beneficially on the neighbourhood. The financial report was read by Mr. E. Smith, and gave an equally satisfactory account of the finances. It was proposed as soon as funds could be acquired to erect galleries, improve the entrance, and alter the pulpit of the church so as to adapt it to the purpose of its erection. A number of spirited addresses were then delivered by the chairman, Rev. W. Tyler, W. Marshall, — Davison, and other gentlemen, in which the necessity of procuring subscriptions was most pressingly urged.

NORTH SHIELDS.—The Rev. James Wills, co-pastor with the Rev. A. Jack, minister of St. Andrew's Congregational Chapel, North Shields, having accepted an invitation from the congregation of Lady Huntingdon's Chapel, Bath, to become their pastor, the members and adherents of St. Andrew's, as a token of their esteem and affection, presented him with a valuable gold watch. The interesting ceremony took place in the chapel, and was witnessed by a large congregation. The Rev. Mr. Jack made the presentation, and in doing so spoke at great length on the intimate and cordial feeling that had subsisted between Mr. Wills and himself for the time they had been so closely associated for upwards of five years. Mr. Wills, in accepting the watch, thanked Mr. Jack for his feeling and sympathetic manner, and for his kindly remarks and good wishes, and also those who had given expression to their feelings in subscribing towards the testimonial. Mr. Jackson and Mr. Forth, deacons, respectfully bore testimony to the ability and kindly disposition of the rev. gentleman. The teachers of the Mission School presented Mr. Wills with a dressing-case, and the committee and members of the North Shields Working Men's Institute presented him with an address, expressing their sense of his readiness to promote the intellectual and social advancement of their order. A farewell tea-meeting was held last week. The Mayor of Tynemouth presided at the public meeting. The ex-Mayor, and the various ministers of the town, addressed the meeting, as well as the Revs. A. Reid and G. Stewart, Newcastle; W. Stead, Howdon; W. Shillito, Sunderland; E. Baker and S. McClellan, of South Shields. Mr. Wills hopes to commence his ministry at Bath on December 9th.

Correspondence.

THE ABOLISHED MUNICIPAL DECLARATIONS.

To the Editor of the Nonconformist.

SIR,—Mr. Hadfield's Bill for abolishing the obnoxious declarations required of town councillors and municipal officers still remains a dead letter in many if not most boroughs. The old books of attestation still remain, and have in most cases been signed this year as on former occasions. I believe the Mayor of Swansea is the only one in South Wales who called attention to the change, and such was the consternation of the lawyers that he thought it courteous to sign under protest. As (although there are several lawyers members of the town council) no one seemed aware of the change, and on Mr. Alderman Phillips' demurring to sign, a sensation

was created on some one saying, "The Mayor refuses to qualify." The worthy town clerk professed himself ignorant of the law, and begged that for his satisfaction, the Mayor elect would sign, "even under protest." This is the first and only refusal or omission as far as I am aware on the part of Dissenters to make the now abolished promises. I would suggest that the matter be brought before the Home Office authorities, and that they be requested to inform the town clerks of the change, and failing their doing so that other means adopted to make the charge known.

A WELSH NONCON.

OATHS AND AFFIRMATIONS.

To the Editor of the Nonconformist.

SIR,—I feel gratified that your correspondent, Daniel Griffith, has written at length on a subject you kindly allowed me to broach a few weeks ago in your journal. A birthright member of the Society of Friends may be excused for wishing success to the proposed Non-jurors' Society, which is calculated to encourage and increase the number of persons holding this view, and be a ready and acceptable relief to law-officers who feel the responsibility of having to permit affirmations at their discretion.

While false affirmation is liable to the same penalty as perjury, and freedom of choice is not allowed to all, may we infer that the Legislature supposes some consciences can brave the warning that "all liars shall have their part in the lake which burneth with fire and brimstone," while they fear an oath? I was recently informed on good authority that Jeremy Bentham wrote in favour of the abolition of all judicial oaths, and that Lord Brougham once expressed a similar opinion.

There is reason to fear that non-jurors are occasionally guilty of false affirmation, while many highly conscientious Christians give the purest of evidence on oath; nevertheless, looking at the large amount of dubious evidence indisputably given in our criminal courts, I think the non-juring part of the community may claim the merit of giving the purest evidence on the average.

I remain, respectfully,

C. S. WILSON.

Sunderland, 17th, 11th Month, 1866.

HURRICANE AT BAROTONGA.

To the Editor of the Nonconformist.

SIR,—I have just received a letter from the wife of our excellent missionary, the Rev. W. Wyatt Gill, on the island of Mangaia, South Pacific. It gives an account of a most devastating hurricane which swept over that and the near island of Barotonga, in March last. I know from experience the value of Christian sympathy in such circumstances, and therefore send you a few extracts from our friend's letter. The sad intelligence will awaken in the numerous friends of our missions, a prayerful interest towards our brethren and their families.

Mrs. Gill's letter is dated April 10, 1866. She says:—"This day fortnight we were visited by a fearful hurricane. It began early in the morning, and increased with awful violence until three o'clock in the afternoon. Upwards of 260 houses have been destroyed, two chapels were unroofed, and one laid in ruins. Great numbers of cocoa-nut trees snapped asunder, and not a few torn up by the roots. The breadfruit trees that remain are stripped of their bark. There is not a banana or plantain tree standing, and our mission premises, so pleasant and fertile a few days ago, are now a desolation. About midday, I and my babes left our house and took shelter in a hut near the Makatea rock. The sea at our station rose thirty-feet above its usual level, several immense blocks of coral were thrown up, and a wide, strong, stone jetty, built seven years ago, from the settlement to the beach was completely swept away. Women and children were early taken to the caverns of the Makatea. Our family and that of Sadaraka, the native teacher, were the only two that remained at the station. At sunset the fury of the storm had somewhat subsided, and we returned to our house. Our loss is great, and we think lightly of this, as we sorrowfully remember the wreck of a Tahitian schooner within a short distance of our shore, in which ten poor creatures lost their lives. The captain was on shore, and thus escaped the disaster, and two natives, after being in the sea eighteen hours, were drifted on shore alive on a part of the cook's galley. The following morning a poor black man, from Carolina Island, was washed on land dead, and fearfully mutilated. Amidst all this trouble we hear no complaints from our poor people, they are cheerfully rebuilding their houses and chapels, but it will take two years before the island can be restored to its former state." Such is the simple record of missionary trial given by our friend; these hurricanes are no uncommon events on those islands. About the year 1820, two years before the introduction of the Gospel to those lands, a canoe was drifted from Tahiti to Barotonga, a distance of 700 miles, in one of these storms. The late Rev. John Williams, in one of his enterprises, gives an account of one in 1831, and in the "Gems from the Coral Island," we have given details of one of which we were eye witness in 1846. They are most fearful and destructive, and sorely try the faith and labours of the mission families and churches. We shall do well to give thanks to Almighty God for His merciful help and consolation granted to our friends, and we doubt not, that prayer will be offered, by many, on their behalf. Allow me, as one well acquainted with the trying circumstances in which our missionaries and churches are placed by this event, to commend them to the prayerful sympathy and help of friends in this country. Contributions of carpenters' tools and nails of every description I know would be gratefully received and usefully applied.

I am, Sir,

Yours very truly,

WILLIAM GILL.

Rectory-place, Woolwich,
Nov. 19, 1866.

MEMORIAL HALL.

To the Editor of the Nonconformist.

SIR,—The wanderings of the autumn-tide are now over. Most of our ministers and people have returned to their homes, and have begun, or are about to begin, their winter work. May I renew our appeal for the Hall? Now is the time for Congregational effort. Your

pages have already recorded the results of such efforts made in the congregations of Canonbury, Highgate, Hornsey, Southampton, Farnham, and Durham.

In addition to these, I have now before me a list of contributions by Mr. Allon's congregation, Union Chapel, Islington, amounting to more than 1,000l.; Mr. Stoughton's congregation, Kensington, contribute 295l.; Mr. Gill's, of Woolwich, 23l. 2s.; Mr. Crosbie's, of Derby, 19l. 5s.; Mr. Hurry's, of Bournemouth, 20l. A friend, who represents Craven Chapel congregation, says:—"I hope by the end of this month to give a good account of our Craven friends." Will some one connected with each congregation try and give a good account of his friends?

Dr. Raleigh's question, "What is a minister for, if he cannot make his people do their duty?" was, no doubt, asked in a playful spirit; but it has an important truth at the bottom of it. That truth is, that the people will be interested in the Hall if the ministers will take the right means to interest them. If any one doubts it, let him try; and let those who do not doubt it, turn their faith into practice, and send us the proof that they are right. Let us all make it a part of the earnest work of this winter to help on the erection of the Hall. It must be done; it may be done soon, if all will unite in doing it; and then, once done, it will be done for ever, and our hearts and hands will be set free for other work.

I am, Sir, yours, &c.,

JOHN CORBIN.

Hornsey, Nov. 19.

ALEXANDRA ORPHANAGE FOR INFANTS,
ALBERT ROAD, UPPER HOLLOWAY, N.

To the Editor of the Nonconformist.

SIR,—Last year you were kind enough to make an appeal through your columns on behalf of the above institution. Permit me now, again, to beg the same favour. To those of your readers who may not have seen that appeal, I would state that the orphanage was founded in October, 1864, for children from earliest infancy. There have been four elections of twelve infants, at the last of which, i.e., on the 15th inst., seven dear little ones rendered orphans by cholera were elected, all cases exciting much sympathy.

They are not only from Middlesex, but also from different, and some very distant, parts of the kingdom, viz., Yorkshire, Lancashire, Warwickshire, Hunts, Kent, Devon, Northumberland, Herts, and Surrey.

The premises at present occupied are rent free, by the kindness of the treasurer, and they are full; we therefore require another house for the children to be elected next year; after which, we hope to have new and permanent homes, as the committee have agreed to purchase land for the purpose at Upper Hornsey-rose, near the present establishment, where as many infants as possible will be provided for with the funds which may be placed at the disposal of the committee.

It is not intended to have one large building, but a separate house for every twenty-five infants, under the care of competent nurses. It is estimated that each house will cost about 500l. Plans for these erections were submitted to the meeting on the 15th, and met with much approbation. The land will cost nearly 3,000l., and the buildings will be erected as the funds are raised.

The committee want about 900l. to complete the purchase. One gentleman at the meeting promised 100l. towards this, and another friend has promised 1,000l. to build two of the intended houses. We now appeal to the friends of the widow and fatherless to help in this good work.

I want to raise 500l. for the building of one cottage, and should indeed rejoice if I were able to collect sufficient for two, as they will be built in pairs. Pray help me.

I will just add a few words more. All the money that can be raised will be spent for the infants, as no salaries are paid but to the household, and there are no office expenses.

Yours, truly obliged,

ELIZABETH S. SOUL,

Hon. Sec. to the Ladies' Committee.

Islington, Nov. 20, 1866.

All communications can be addressed to me, at the offices of the charity, 56, Ludgate-hill, London, E.C.

DESTRUCTIVE FLOODS IN YORKSHIRE AND LANCASHIRE.

(From the Leeds Mercury.)

Who could have guessed when on Thursday morning the sky clouded over and the rain began to fall, that ere two days had passed the showers then gathering over the hills would have accumulated in roaring and destructive floods, sweeping down the valleys with irresistible fury, and hurrying men, women, and children into eternity? Yet so it was. The rain set in on Thursday morning with a steady determination which threatened serious consequences. As the day wore on it grew heavier and heavier. Judging from what it was even in the lower part of the Yorkshire valleys, it must have been exceedingly heavy on the hills, where the rainfall is always far greater than in the more open country to the east. The streams were not particularly high when the rain commenced, though the wet weather that prevailed some weeks ago and during nearly the whole summer had saturated the moors and kept the streams always very well supplied. But the saturation of the ground had another and more important effect. Except a small space on the surface, if even there, the earth was too well supplied with moisture to suck in further stores. The consequence was that from the beginning the rain accumulated in pools or ran in rivulets on the surface, which flowed down, losing hardly any of their contents by the absorption of the earth over which they passed. As the soaking drench continued without a single moment's intermission, the streams became large and more violent, till at last every gully was converted into a roaring torrent, and the small tributaries of the rivers were themselves swelled into broad rapid streams. The rivers soon became overcharged; where there were low flat banks the waters spread far and wide, flooding the adjacent country; where the

banks were high and the stream was shut within narrow limits, they rushed along, foaming and churning, with a speed absolutely appalling, and sweeping away every obstacle that came in their path. Traffic was stopped, roads were plunged deep in water, bridges were swept away, neighbouring cottages and business premises were deluged with the rising floods. In some cases hapless persons attempting to stem the torrent, or caught unawares by its fury, were hurried out of their depth and perished in the seething volume of waters that rushed tumultuously downwards to the sea.

From all the country round stories of the terrific violence of the flood came pouring in. Yorkshire and Lancashire have in fact been almost deluged, and the amount of injury to property must have been very serious, while we fear it will be found, when the sad records come to be summed up, that the loss of life has been most distressing. In the Aire boats were torn loose from their moorings and hurried down the stream, sometimes being broken to pieces by the fury with which they were dashed against the sides and each other, sometimes finding a pleasant bed in the middle of fields or in other places far out of the usual reach of the waters of the river. In one case at all events a building adjoining the river was undermined by the violent rush of the waters, and a tall chimney was brought down. Dye works and tanning places abutting on the streams that flow into the river, or on the river itself, had their yards flooded, and if no precautions had been taken to remove the valuable material on the lower flat of the buildings or lying in the yards, much damage will, we fear, have been inflicted. Cellar dwellings and the cellars and ground floors of many houses in the neighbourhood of the river and streams were flooded, and the occupants were obliged either to escape altogether, or betake themselves to the upper storeys. At Kirkstall Forge the waters rose four or five feet above the average level of the ground, putting out all the fires, sweeping away and strewing about in the wildest confusion heavy masses of iron, and covering much of the machinery with thick coatings of rust and mud. But the most serious loss of property was that sustained by the Midland Railway Company. The bridge at Kirkstall Forge was struck by a huge iron boiler carried down the stream from some works higher up the river. One part of it is seriously damaged, and the whole was for a time rendered impracticable for traffic. We believe, however, that this injury will speedily be repaired. Not so the tremendous ruin inflicted at Apperly Bridge, where a noble viaduct of ten or twelve arches has been swept away so that nothing more than a few buttresses are left of this once solid and massive structure. The stream overflowed the whole valley across which this line of arches is built. The rush of the water could have produced no effect on the massive piers of masonry themselves. But during Friday it became evident that the force of the current was beginning to tear away the ground near their base, and in the afternoon the foundation of one of the buttresses gave way. A goods train coming on with much care completed the work. The engine fell through, and the wagons and vans were carried down into the flood below, by which they have since been swept away. One arch gone, the rest could not stand much longer, and they fell in rapid succession, in most cases carrying the piers with them. Thus has this fine piece of engineering skill become a mere wreck, and the length of time that must elapse before it can be restored, or the traffic can be got into good working order, is very difficult to foresee.

The most melancholy accident, however, is one which occurred near Leeds Bridge when the torrent swept away a landing, on which a large number of person, men and boys, women and girls, were standing to watch the fury of the current. While all was excitement and eagerness, the landing gave way, and a struggling crowd, whirled away by the foaming flood and shot like lightning through the northern arch of the bridge, was all that remained of this eager multitude. Those from the bridge saw them hurried along, some clinging together in despairing groups, mutually impeding each other's efforts to save themselves, some catching, as they sank, at some imaginary object, and then disappearing below the gurgling waters. It was at first believed that ten or twelve had thus been deprived of life, but, melancholy as the calamity is, we are glad to say that the loss of life is not so great as was supposed. One body has been recovered, and five girls are reported missing. Having made most careful inquiry, the police believe there are no other persons missing.

At Dewsbury, seven lives were also sacrificed by the flood; at Ripponden, near Halifax, four persons were drowned by the washing away of a bridge; and other fatal accidents are reported at Manchester, where there are three lives lost; at Preston two, at Otley one, and at Wakefield two. All the accounts we publish concur in stating that the flood is one of the most disastrous that has visited this and the sister county within living memory. In all cases the loss of property was enormous. The condition of a large reservoir at the head of the Black Brook Valley, in Calder Vale, excited great alarm on Friday, as the water was actually breaking over the top of the dam, and the backing of the embankment cracked in several places. Happily, owing to the subsiding of the storm, the danger was removed.

THE LANCASTER ELECTION COMMISSION.—It is understood that the Lancaster election commissioners will resume their sittings in the second week of January, and that they have determined, with the view of ascertaining the actual extent of the bribery at the last election, to call before them every elector who voted on that occasion.

THE PROSECUTION OF MR. EYRE.

Mr. Goldwin Smith, writing in the *Manchester Examiner*, says:—"There can be no mistake about the object with which the trick was played. The Eyre Defence Committee were themselves abundantly provided with most eminent counsel. Their sole object was to deprive us of ours, and thus, if possible, to prevent our cause from being fairly heard. It seems that in their opinion, if our cause is fairly heard, the issue is not doubtful. There are among the prominent members of the Defence Committee philosophers who, not satisfied with the lowly paths of honour along which ordinary mortals creep, desire to soar into a higher morality, which they style that of 'the gods.' Of the morality which transcends honour we have, I presume, a specimen in this transaction. You see, sir, what is involved. It is scarcely possible that public liberty should be defended in the courts of law against the Government otherwise than by a voluntary association. Seldom will an individual citizen have either the courage or the right to assume, without associates, the necessary part of prosecutor on behalf of the public. When Mr. Gordon's widow arrived in this country, and it was thought that she intended to prosecute, every sort of malignant report was immediately set afloat against her; and had she ventured on a prosecution she would have had a gauntlet to run which a woman could scarcely have borne. Even if she thought fit to lend her name to the committee, the real prosecutors would still have been the voluntary association. Thus an English citizen, as he falls murdered by an agent of the Government, will stretch his hands to his fellow-citizens in vain. They will be unable to vindicate his cause or that of the public, because, not being an individual or a chartered corporation, they will be unable to retain counsel for the prosecution. It seems as though these proceedings were destined, at each step of their progress, to bring to light the various modes in which a Government, or a governing class, if disloyal to public liberty, may evade the written safeguards of the Constitution; and to show that the only real assurance of English rights lies in the English spirit of the nation."

Mr. Edward James, Q.C., will be the leading counsel and have the conduct of the prosecution of Mr. Eyre. With him is associated Mr. FitzJames Stephens.

Postscript.

Wednesday, Nov. 21, 1866.

LATEST FOREIGN NEWS.

The Paris *Etendard* publishes intelligence, dated Mexico, Oct. 9 (*via* Nazaire), stating that the Emperor Maximilian had suddenly left that city, after having announced his intention of undertaking a journey to Vera Cruz, on the 21st October. Marshal Bazaine left the capital on the 3rd to meet General Castelnau, but returned on the 9th without having seen the general.

The *Moniteur*, referring in its bulletin to the circular of Baron Ricasoli, says, "The language of Baron Ricasoli furnishes another proof that the Italian Government is resolved to faithfully execute the September Convention, and cause its stipulations to be respected."

The municipality of Florence will, to-morrow, give a grand banquet of 150 covers to the representatives of Venetia, who will accompany the King on his Majesty's return to the capital. General Fleury has arrived at Florence.

The Hungarian Diet was opened yesterday at Pesth. The Royal Rescript states some general views for the deliberations which are about to commence. Before all, the unity of the army in its direction and organisation, as well as in the principles regulating the terms of service and the recruitment, must be maintained. The customs, the indirect taxes, and the State monopolies, must also be regulated in accordance with uniform principles, which have yet to be laid down. A uniform treatment is not less necessary for the public debt and credit.

"If," continues the Royal rescript, "the Diet's deliberations result in the removal of difficulties connected with the unity of the monarchy, which must be maintained, the wishes and demands of Hungary will also be complied with by the appointment of a responsible Ministry, and by the re-establishment of the municipal autonomy."

"The system of the responsibility of the Government must be established not only in Hungary, but in all parts of the monarchy. The questions of detail, as well as the modifications to be introduced into the legislation of 1848, will be settled by means of an understanding between the responsible Ministry and the Diet."

MARK-LANE.—THIS DAY.

Coastwise and by land carriage the receipts of home-grown wheat were only moderate, and in but middling condition. For both red and white parcels the trade was firm, and in all business concluded late rates were well supported. There was a moderate quantity of foreign wheat on the stands. In all descriptions sales progressed steadily, and the prices realised were quite on a par with those previously quoted. Floating cargoes of wheat were disposed of at the recent improvement in prices. Maize commanded extreme quotations. For all other kinds of produce afloat the trade ruled firm, at full currencies. Fine malting barley changed hands at extreme prices. Grinding and distilling sorts were firm, on former terms.

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TO CORRESPONDENTS.

Received, for the Jamaica Prosecution Fund, from J. Wates, Woolwich, 5s.

“A. Dewes.”—Next week.

The Nonconformist.

WEDNESDAY, NOVEMBER 21, 1866.

SUMMARY.

THE almost daily meetings of Lord Derby's Cabinet indicate that the programme for the ensuing Parliamentary Session is being carefully prepared, and perhaps keenly discussed. However willing Ministers might be that the Reform question should be adjourned, events are continually reminding them that such a course is impossible. The Lancashire Reformers propose to raise a guarantee fund of 50,000*l.* to carry on the agitation for a thorough measure, and though the *Globe* sneers at the idea of working men and their friends raising so large a sum, there can be no doubt that ample means will be forthcoming. Edinburgh has followed in the wake of the great centres of industry. Though Mr. Bright was not present at Saturday's demonstration in the Queen's Park—the use of which had, by the way, been granted by the Government—some 50,000 members of the trades of that city assembled to declare their desire to be admitted within the pale of the Constitution, and at the evening meeting Mr. M'Laren, M.P., made some remarks by which Mr. Disraeli may profit. He denounced the suggested 8*l.* franchise for small boroughs, as “a perfect mockery,” because it would still leave these small constituencies in the hands of the landed interest, but disclaimed any wish to view Reform as a party question. Having nearly completed its work in the provinces, the Reform League will conclude its round of labours by an aggregate demonstration of the trades of London on Monday week, when it is expected that fully a quarter of a million of working men will assemble at Ashburnham Grounds, Chelsea, to remind the Government that their demands brook no delay, and cannot be put off by a deceptive measure of Reform.

Mr. Disraeli may further lay to heart the lessons taught by last night's grand banquet in the Free Trade Hall, Manchester, attended by more than twenty M.P.'s of advanced Liberal opinions and the *élite* of the Reformers of that district. Whatever course the Whigs may take in the ensuing Session, there is no doubt that the Liberal party representing popular feeling out of doors will be true to its principles. Both Mr. Forster and Mr. Bright reiterate their doubts whether a Tory Government will bring in an acceptable measure of Reform; but the hon. member for Birmingham expresses his readiness to accept from them, as a final settlement, a Bill based upon household suffrage for boroughs, but no proposal to restrict such a franchise by all kinds of limitations.

While this foremost question is still being discussed, the Government appear to have been able to come to a decision on some points of administrative policy. In view of the exigencies of the Chancellor of the Exchequer, Sir John Pakington's scheme of largely increasing our ironclad fleet is, it is said, to stand over. The Cabinet will be contented for the present with the reorganisation of the army, and the report

of the Recruiting Commission will probably form the basis of their arrangements. The great complaint is that soldiers cannot be got to fill the ranks of the army in these days when labour is in such great demand and is so well paid. The Commissioners propose to meet the emergency by some material concessions such as extra pay, better provisions, fewer deductions from the privates' allowances, less drudgery, and by a better organisation of the militia. Their Report even goes so far as to recommend that soldiers should be taught industrial trades and allowed to work at them. All these suggestions will entail additional expense to the nation without materially altering the state of feeling with which a soldier's life is regarded. It is a life of serfdom, made as disagreeable as possible, and holding out no hope of advancement. “If,” as the *Spectator* says, “the Royal Commissioners could have suggested a mode whereby the private soldier, even the worst, should be considered and treated as a moral human being, able to render intelligent obedience and capable of improvement, and if, besides, they had insisted that there should be a road by which ability could climb from the bottom to the top, they would have done more to ensure a good supply of soldiers than all the material inducements they can offer.” But such a plan would have required a revolution in the organisation of the army—a complete break-up of the aristocratic system on which it is based. We do not share the alarm of the Horse Guards at this unwillingness of our working men to enter the service. It is to us a healthy sign of national progress. To our military authorities the phenomenon may be ominous; but reasonable men will rejoice that so little of the industry of the country is wasted in idle camp life, and that an ambitious foreign policy is kept in check. Though we may have a smaller army, there is no fear that the nation will be without defence, but great hope that the condition of such soldiers as we have will be continuously and of necessity improved.

The news from Lancashire is sadly at variance with Lord Derby's cheerful picture at the Guildhall dinner. Nearly one-third of the cotton mills of that district have begun to work short time. It does not appear that there is the prospect of any cotton famine—the supplies until the next season being estimated at more than five million bales. But the price of the staple is still inordinately high, and the mills are producing more goods than can be easily absorbed—several of our best markets, those of India, Germany, and South America, being to a great extent closed against the manufacturers. Production is, therefore, wisely restricted, and the operatives will be obliged for a time to be content with four days' wages instead of six, which will give them more leisure, but necessitate greater economy of living.

The Wexford election has resulted in the signal defeat of Mr. Pope Hennessy, the *protégé* of the Tory party. The hon. gentleman has more than once lately proclaimed his devotion to Ireland, but few politicians have been more assiduous in thwarting Liberal measures intended to benefit his country, and in furthering that policy of small bribes and concessions at the expense of England which leave all the great grievances of Ireland untouched. The electors of Wexford have chosen as their representative Mr. Kavanagh, a Protestant landowner, who in the cultivation of his estates acts on the principle that “property has its duties as well as its rights, and who, though possessing neither arms or legs, is said to be a beautiful calligraphist, a dashing huntsman, an artistic draughtsman, an unerring shot, and the most expert of yachtsmen!—a combination of accomplishments, under the circumstances of his corporeal imperfections, that is certainly astonishing.”

The Mexican Empire is probably by this time at an end. The Emperor Maximilian, unwilling to meet the representative of his patron, Napoleon III., had left the capital and was apparently about to embark at Vera Cruz for Europe, before even the withdrawal of the French troops. There is no secret as to the object of General Sherman's mission to Mexico. He has gone thither to assist in restoring the authority of President Juarez in that distracted country. The United States in effect assumes the protectorate over Mexico, with the tacit consent of France, till a stable Government is firmly seated, and will probably receive as compensation two or three valuable provinces of that empire.

THE ROMAN QUESTION.

THE letter of Baron Ricasoli to the Italian prefects, and its appearance with commendatory observations in the *Moniteur*, indicate that there is no essential difference between Italy and

France as to the practical purport of the Convention of September, 1864, or as to the spirit in which its provisions will be carried into effect. The sovereignty of the Pope will take the position of all other sovereignties, and the accident of its being associated with the ecclesiastical head of the Catholic world will not affect the duties of the contracting parties, in so far as they have arisen out of that Convention, either one way or another. The Papal Government will be left by the departure of the French troops to prove its own inherent vitality. If it satisfies its subjects it will stand—if it do not, it will have to give way to a government that will. Italy has undertaken to see to it that the experiment shall be fairly tried—that the decision of the Roman people shall be purely their own—that they shall draw no assistance from beyond the Principality—that the person of the Pope shall be inviolate—and that she will herself abstain from employing any influence to bias the result. We have no doubt she will loyally fulfil her engagements, and that if, as is morally certain, the Pope's temporal sovereignty shall fall to pieces, it will do so on account of its own inherent weakness.

We are not about to speculate on the probable turn which events will take on the final retirement of the French troops, nor upon the manner in which the Roman people will proceed to attain their wishes. That they will do so peaceably if they can, or rather if the reactionary party will abstain from violence, seems to be pretty surely guaranteed by the Secret Committee. There is immense force in the passive endurance of an entire people, and no Government, much less that of ecclesiastics, can long resist it. But assuming it as morally certain that Pius IX. will soon cease to be a temporal prince, save, indeed, in the claims of the Vatican; that he will either retire from Rome, in which case, undoubtedly, the Romans would vote the annexation of their provinces to Italy; or that he will remain at the seat of his ecclesiastical empire bereft of all temporal power and authority; we venture to express our conviction that it will not, for some time to come at least, lessen his hold upon the sympathies and obedience of his Catholic children throughout the world. As years roll on, it is possible that the Head of the Catholic Church may gradually cease to give law to all its branches. But we look for an increase rather than a diminution of his ecclesiastical power from the loss of his temporal sovereignty. We are not sure that any of the Princes of Europe, least of all those whose subjects are attached to the Catholic Church, will find the freedom of the Holy Father from the cares of a temporal kingdom a matter for congratulation. The Pope's position as a Sovereign has been his weakness as a Pontiff. His dependence upon foreign support in the one case, has hindered the growth and full exercise of his independence in the other. He will still rule over men's spirits, all the more irresistibly on account of his misfortunes, and if it were in his will, he could probably stir more trouble in France, in South Germany, in Austria, in Belgium, in Poland, in Ireland, from the place of his exile, or from his alienated patrimony in Italy, than he ever could have done before his disposition. He will not have the same motive as before to accommodate his spiritual authority to the wishes or political exigencies of the potentates who would threaten his position as a prince. He will not be surrounded, as before, by crowds of councillors who have everything to lose by the encouragement of an aggressive and mischievous ecclesiastical policy. The ambition of ecclesiastics is less temperate and more audacious than worldly ambition—and perhaps the heavy stake the cardinals have had in earthly good has operated upon them as bail for conforming in many matters to the prevailing wishes of society.

From all this moderating influence his Holiness will be soon separated, and probably for ever. He will be a simple ecclesiastic, with none but the motives of an ecclesiastic. The Church will be his only care, and the exercise of uncontrolled ecclesiastical ambition the only ambition he can cherish. We shall probably feel it very sensibly, perhaps very painfully, in Ireland. It is doubtful how far he will connive at Liberalism in any part of the world. We do not mean to apply these remarks personally to Pius IX., but to the Poppedom. We think we foresee a greater conflict than the world has yet witnessed between the principles of ecclesiastical authority and of political liberty, arising out of the separation of the spiritual from the secular dominion of the Roman Pontiff. We may be mistaken. We devoutly hope we are. But, right and necessary as that separation is, we cannot anticipate from it, as some of our contemporaries do, the immediate commencement of a period of peace, or the speedy downfall of the Roman Catholic hierarchical system.

THE REFORM CONFERENCE AT MANCHESTER.

THE conference of the members and friends of the National Reform Union, held in the Manchester Town Hall on Monday last, recalls attention to the question which carries within itself, we may truly remark, the future solution of almost every other question of political importance which it has been given to this generation to settle. The Union may be taken to represent middle-class ideas on the subject of Parliamentary reform—the League, on the other hand, represents the ideas of the working class. It is an augury of success that they can calmly and amicably confer the one with the other, arrive at common resolutions, and interchange sentiments of trust in each other. It has not been always so—and because it has not been so, the practical solution of the problem has been so long postponed. At Manchester both classes were represented—and, on the whole, the spirit and result of their deliberations were all that could be expected.

We shall not detain our readers by any criticism of the speeches which were delivered on the occasion, the main object of the delegates having been, as was obviously most suitable, not to talk but to arrive at some common conclusions. We turn therefore at once to the resolutions, all of which, we believe, were, after brisk debate, unanimously adopted. The first condemned the combination by which the Government Reform Bill was defeated in the last Session of Parliament as factious, and as especially dishonourable to a section of the House of Commons professing to be of the Liberal party, and called upon the friends of reform to do all they could to prevent the tactics of this faction from being repeated with success. To a very considerable extent, to a much greater extent than is commonly supposed, Parliament is under an impression that the public judge of its decisions by the pretexts which are assigned for them, rather than by the real, although latent motives, to the force of which they may be ascribed. We have not the smallest doubt that the Adullamites believed that the course they pursued in regard to the Ministerial measure of reform would be looked upon by the country as reasonable, merely because, in each case of defection from the Liberal majority, they were able to adduce telling reasons in support of each successive amendment they brought forward. It is well for them to be made aware that the outside public looks beneath the surface of things, and forms its ultimate judgment by surer and more trustworthy tests than any they are likely to meet with there. The obvious aim of the members of the Cave was by a series of obstructions, in favour of each of which there was something reasonable to be said, to render the passing of the very moderate Reform Bill of Government impracticable for the Session of 1866 at least. They knew—nobody knew better—that they were playing the game of the enemies of all Reform. They relied upon their help. They encouraged their enmity. They appealed to their prejudices and inflamed their passions. And they succeeded in effecting the end for which they had worked, and openly rejoiced in that success. It is not unimportant that middle-class and working-class Reformers should seize upon every fair opportunity of making these gentlemen aware that they can distinguish between specious pretexts and real motives, and that it is by the latter rather than the former that their approval will be gained or lost.

The second resolution was prospective in its bearing. It expressed the opinion of the Conference that there was no reasonable ground for expecting a genuine substantial measure of Reform at the hands of the Tory party, and counselled watchfulness in regard to the proceedings of the Derby Government in respect of this question—not indeed such as would preclude a fair and candid consideration of any proposals they may make, but which should prevent the people from being entrapped by any mere semblance, and it urged strenuous opposition to any Bill not calculated to rectify the present unequal and anomalous distribution of political power, and to make the House of Commons fully and honestly represent the will of the nation. All sincere Reformers will probably agree on this head. No one can say that the Tory party will not belie their traditional principles—but it is certainly not reasonable to expect that they should. If, therefore, they intend to grapple with the question of Reform, it is well that they should understand that the country is not likely to be taken in by sinister cleverness. It will look at any measure proposed on the responsibility of the Cabinet, will carefully estimate its worth, and deal with it accordingly—but it will look jealously and critically, as men do at an offer of service from

a bitter antagonist; and, as in reference to the Adullamites, so in reference to a Tory Reform Bill, it will not be what it bears upon the face of it, but what its scope, tendency, and spirit shall prove to be, which will determine the question of its acceptance or rejection. This is the fitting attitude for the Liberal party to assume, and the general adoption of it will act, we hope, as a salutary caution to Earl Derby's Cabinet.

The third resolution of the Conference came more closely *ad rem*. It recommended the appointment of a Committee to make a digest of the various Reform measures that have been introduced since the Act of 1832, and to prepare for public consideration the outline of a Bill or Bills. We regret that the latter part of this resolution was withdrawn. We have had a period of discussion—we are just coming to the end of a period of demonstrations—we are ready for a period of construction. There is no good reason that we know of why Cabinets should have the monopoly of reducing to practical form the opinions and wishes of the people. Of course Her Majesty's Government, whether Conservative or Liberal, will be the organ of communication between the country and Parliament, and will submit no scheme but one which commends itself to their political judgment. But a good model of the sort of measure which will satisfy public opinion would be immensely serviceable—and especially so, if the question comes back, as it is likely to do, into Mr. Gladstone's hands. For our own part, we should be glad to see an outline framed in a truly eclectic spirit—not governed exclusively by precedent, but comprising in its provisions every suggestion that fairly promises to improve the machinery of representation, and that can be made to harmonise with the main features of the Bill. A good lay-figure would thus be set up in the studio of our professional artists, who might guide themselves in their work by careful references to it. But the value of any model Bill would depend almost wholly upon the quality of the statesmanship possessed by the Committee.

The fourth resolution recommended all the Reform Associations in the country to keep themselves in working order, "so that at the shortest notice they may act upon Parliament and the people by deputations, petitions, public meetings, the press, and by any lawful means that the exigency of the time may demand"; and the last proposed the immediate raising of a guarantee fund, which it was suggested should reach the sum total of 50,000*l.*, and towards which amount two of the gentlemen present offered a sum of 1,000*l.* each. We earnestly trust that the Conference, which is said to have been well attended, will be the precursor of a speedy and happy settlement of the question, for another thirty years at least.

THE JAMAICA PROSECUTION.

THE formal announcement that the Jamaica Committee have already taken the preliminary steps for the prosecution of Ex-Governor Eyre forecloses the previous question of the expediency of that step. Having never felt any doubt of the moral propriety of his impeachment, we can only express our earnest wish that it may issue in the vindication of our laws and our national humanity, and our belief that a variety of subsequent events have combined to invest the approaching trial with an interest and importance unsurpassed since Warren Hastings was arraigned in Westminster Hall.

Mr. Eyre is to be indicted for the murder of Mr. Gordon. It is not the fault of the Jamaica Committee that they are obliged to adopt that offensive formula. The law of England, as Mr. Goldwin Smith remarks in a recent published letter, "does not assign a specific remedy against a person in authority guilty of contriving the death of an English citizen. There is no mode open to the defenders of public liberty of establishing the criminality of such an act as the illegal execution of Mr. Gordon, except by preferring an indictment for murder in the ordinary form." It is not necessary now to discuss the question of Mr. Eyre's criminality—whether he simply lost his head, and surrendered himself to the influence of a panic, or pursued Mr. Gordon to the death of malice prepense. As regards the individual, the Jamaica Committee have at least a strong *prima facie* case against him; but in respect to the official, the circumstances are altogether so remarkable that if Mr. Eyre cannot be called to account, it will in future be impossible to impeach, without the aid of the existing Government, any representative of the Crown who may be guilty of high crimes and misdemeanours; and British law, however stern and equitable its provisions, will, to that extent, become a dead letter. Compared with the vindication of this principle of official responsibility, the personal question sinks into insignificance.

The need for Mr. Eyre's impeachment is the more urgent because the Imperial Government, though it recalled him from his post, has declined in any authoritative form to condemn his conduct. Nay, we find two members of the present Ministry forward to condone, if not to vindicate the acts of the ex-Governor of Jamaica. "It was by no means settled law," said Mr. Adderley, the under-Secretary for the Colonies, in the debate of June 24th, "that Gordon's trial was illegal; for as high authorities could be quoted on the one side as on the other." And the Chancellor of the Exchequer contended that no governor was responsible for anything that might happen under martial law, and that the House of Commons had by the resolution then passed, rather implied the legality of the act which it deplored. "It is impossible," as the *Daily News* forcibly puts it, "that questions involving the security of life, person, and property of hundreds of our fellow subjects should be allowed to remain unsettled. Her Majesty's Ministers, not simply by their inaction, but still more by the reasons which they assign for that inaction, have compelled the prosecution of Mr. Eyre. They have erected questionable acts into pernicious doctrines, which those who love law and freedom have no alternative but to combat."

It might reasonably be thought that if, as Mr. Disraeli says, the legality of the acts of the ex-Governor of Jamaica, affecting as they did the lives and liberty of her Majesty's subjects, was "matter for controversy," himself and his colleagues would have been anxious to obtain an authoritative declaration of the law on a question touching the very bases of our Constitution. But they have declined to afford any facilities for that object, and the Attorney-General of the Government has lent himself to the policy of Mr. Eyre's friends in thwarting the appeal to a court of law, by depriving the Jamaica Committee, on some technical ground, of the services of Mr. Coleridge. That eloquent counsel is consequently compelled, by the decision of the law officer of the Crown, to accept a retainer from the Eyre Defence Committee, already abundantly provided with eminent advocates. We should have thought that the Ex-Governor would be eager for a fair trial before a British tribunal. But his Committee, aided by the Government, is doing its best to prevent the case from being heard. Not satisfied with standing on the defensive, Mr. Eyre's friends proclaim him to be a martyr, or exalt him into a hero. They recognise him as the champion of authority *versus* popular rights. In their eyes it is far more important that the irresponsibility of British officials, even in relation to Jamaica massacres, should be asserted than that the indefeasible right of her Majesty's subjects to the protection of the law should be maintained. The issue is very clear. Current events throw full light upon the spirit and intentions of those who range themselves on Mr. Eyre's side. Our naval authorities have promoted Lieutenant Brand, who presided over the court-martial which pretended to try Mr. Gordon, and Jamaica grand juries have lately thrown out even the bills of indictment against persons charged with the murder of innocent men, and justified the atrocities of Provost-Marshal Ramsay.

Quite irrespective of the personal considerations involved, every true patriot ought to desire that Mr. Eyre's case should receive the dispassionate consideration of a British jury, and be the means of obtaining an authoritative declaration of the state of the law. Unless the ex-Governor's supporters succeed in stopping the course of justice, this will be the result of the trial. We want from the Chief Justice of the Court of Queen's Bench a definition of the rights of her Majesty's subjects, and a declaration whether they are matter of "public controversy." In the endeavour to solve this vital question the Jamaica Committee deserve the hearty support of all who care to preserve "the written safeguards of our Constitution." "In Jamaica," remarks Mr. Goldwin Smith in the letter already referred to, "the grand jury trample on right with impunity. In England a grand jury imitating their example might raise the question whether it was to be endured that a secret and irresponsible conclave of men full of class feeling should have the power, in political cases, of locking the gates of justice in the face of public right. It is our duty to struggle on, as we have hitherto struggled on, through all the obstacles which power, legal technicalities, and social influence can raise in our path, and to make our way either to justice or to the conviction that, under our present laws and government justice is not to be obtained. Is there a man, of whatever class or party, so reckless of the future as to desire that this conviction should be implanted in the heart of the people?"

PRAISE.

PRAISE is to the soul what wine is to the body—a stimulant, the worth of which must be estimated chiefly by its accessories. Wine is always pleasant and serviceable, as we may say, in the abstract—that is, when looked at merely as an ideal. In the concrete, that is, when actually drunk, it is wonderfully dependent for its ability to minister to either health or enjoyment, upon circumstances. For instance, it must be taken at the right time—no one whose taste is not frightfully depraved, can relish it before breakfast. It must be taken from a suitable vessel—no one really enjoys wine when offered him in a wooden basin, or an earthenware mug. In short, for a man whose appetites are not brutalised, wine, in order to please his taste or do him good, should be itself excellent in quality, should be drunk in really moderate quantity, should be used as an occasional refreshment, not as a daily habit, and should gently exhilarate the spirits without leaving behind it any perceptible derangement of the system. If men would but follow the Apostle's advice, in the spirit rather than in the letter, and "take a little wine for their stomach's sake, and their often infirmities," they might get out of it more good than they commonly do.

Very similar things may be said of praise. It is very reviving when suitably administered—but then, unfortunately, it very seldom is suitably administered. Men in general are supposed to like it any time, in any quantity, of any flavour, and, pretty nearly, of any strength. It is a gross mistake. Of course, there may be some who do—but we venture to say that the number of them is not nearly so great as is commonly imagined. Whether they like it or not, however, we are quite sure that several conditions must be fulfilled in order that it may be of any advantage to them.

It should be timely, for example, and *apropos* of the occasion. A very delicate perception—we may say, a happy insight—is indispensable to the choice of a fitting time for tendering praise, at least to a man who cherishes self-respect. All men, it is true, value praise, as all men value money—but we do not usually commit the solecism of slipping a sovereign into the hand of a friend as he lets us out of his front door—much less do we pitch the coin to him across the table in the presence of a miscellaneous dinner party. A great many people seem to think that they may dispense praise just when and where it suits their own purpose to do so, and, as they wish the lustre of it to come back upon themselves, they seize or make their opportunity without even an attempt at discrimination. Conventional politeness prohibits the victim of it from tossing it aside in disdainful resentment, just as it forbids a man throwing a glass of currant wine behind the grate when pressed upon him with much ceremony at a village party. But in both cases, the wish is present, reluctantly and successfully as it may be suppressed.

The worth of praise, moreover, to a delicate mind, depends very much upon the quarter from which it comes. As we don't relish port wine imported from Hamburg, so we don't care to be cracked up as men "of the right stamp" by people of doubtful reputation. Even in so small a matter as the fit of our dress, we don't expect to be complimented upon it by the butcher's boy whom we may chance to meet on our way to the railway-station. People who offer praise should at least possess in their own qualifications some show of title to do so. They are taking a liberty—a liberty they think, no doubt, that will be gratefully accorded by the only person who has a right to challenge it—and it may chance that they are among the very last persons to whom it would be freely given.

Praise should be characterised by nice discrimination. In fact, however, this rule is very much neglected. Fulsome adulation lavished on a man on account of his honesty is not at all uncommon—as though a man could stain his conscience by a dishonest act without incurring the heavy penalty of self-contempt. Who would care to be commended because he never went abroad with a dirty face? We have not unfrequently heard men eulogised, not for what they were known to be, or could be known to be, but for what it was supposed they might and ought to be. Of course the subjects of it blushed at their fancy portraits, and saw the contrast between themselves and it with intense mortification.

Finally, praise should never be given in immoderate quantities. When a man is understood to be thirsty, you offer him a glass of water, not a bucketful. Excess produces a surfeit. The higher the praise, the more sparingly it should be administered—only the coarser sort of minds want their noyeau in a mug. A flying hint is enough, if it be but appropriate and expressive. Large doses of laudation, as of medicine, are happily going out of

fashion. Few men of the present generation could stomach such panegyrics as used to be offered by authors to patrons in dedicatory epistles a century or two ago. Moreover, that praise is most grateful to the feelings, always supposing it to be well deserved, which reaches a man indirectly, and as if by accident. It operates more powerfully, to borrow a phrase from the homoeopaths, when taken in the second or third dilution. It is better to hear of good things that have been said of you, than to have them said to you. It is less to be suspected of insincerity, and it is in the sincerity of an eulogy that its reviving efficacy mainly consists.

He who pines after praise is, after all, but a second-rate man. Not to be able to live without it is a proof of infirmity. It is not necessary, at least it ought not to be so, to the happiness of a rightly constituted mind. Where it has become so, the effect is due to habit rather than nature. The crave is then an artificial one, excited by previous indulgence. And it is, unfortunately, too easy to acquire an appetite for praise which demands incessant feeding. A man naturally and properly desires his own work to be good, and, though he may be satisfied in his own judgment that it is so, the commendation it obtains from others corroborates the accuracy of his own estimate. It is the goodness of the work, not the commendation of it, which, in this case, gratifies him. And whilst this is so, the praise bestowed upon it encourages him to aim at doing what he does as well as possible. He is very apt, however, to value the gratification for its own sake, and thereafter to be more solicitous of the praise of others than about the real merits of that by which he seeks to gain it. Whenever this change has passed upon him, he has let go his simplicity, and has ceased to be whole-minded. Thenceforth he sails under false colours. That is not his motive which he wishes to be thought so. His heart is not in his work, but in the laudations it may elicit for him. He has taken his dram and he likes it, and the chances are that what he once took as a stimulant to fresh exertion, he will afterwards desire as a mere gratification. Then follows a morbid lust with all its attendant mischiefs and miseries—for, surely, no man is more contemptible than the drunkard of praise.

"Self-praise," says the proverb, "is no recommendation." No, but a desire to win it is a higher one than a desire to win the praises of others. When all is right at home, the inmate feels little inclination to gad about in quest of the satisfaction which he already possesses. When a man's conscience approves his efforts, he is more richly repaid than by a thousand flatteries. He who aims at the approbation of the Highest as his supreme reward, need feel no great care about any other approbation. Pleasant as is the subordinate blessing when it comes, its absence will yet be tolerable. Our virtues and therefore our happiness should lie in a ring fence. Well cultivated, the soil will yield all we want—beyond it, we may be content to take what comes—a bleak moor, or a smiling landscape. While there is light and warmth in the homestead, we can well endure a little unsightliness beyond its bounds. The heart at peace needs no soothing influences from without; and they are to be pitied who "love the praises of men more than the honour which cometh from God."

Foreign and Colonial.

ITALY.

The King has been visiting the principal towns of Venetia, and has been received with much enthusiasm.

The complete evacuation of Rome by the French troops, the *Turin Gazette* says, is to take place in three successive departures, viz., on November 30, December 8, and December 15. The *Pays* says that immediately on the French troops leaving Civita Vecchia the people of Rome and of the Roman territory will proceed to a plebiscite and declare their desire for annexation to the kingdom of Italy under the rule of Victor Emmanuel.

The Papal gendarmes have rescued seven prisoners out of the hands of brigands in Frosinone, and have seriously wounded the brigand chief.

Baron Ricasoli has addressed a circular to the Italian Prefects on the development of order in the interior of the kingdom. Speaking of Rome he says:—

The Roman question still remains to be solved, but after the fulfilment of the September Convention that question cannot and must not be the motive for agitation. The sovereignty of the Pope is placed by the September Convention in the position of all other sovereignties. Italy has promised France and Europe to remain neutral between the Pope and the Romans, and to allow this last experiment to be tried of the vitality of an ecclesiastical Principality without parallel in the civilised world. Italy must keep her promise, and await the certain triumph of her rights through the efficacy of the principle of nationality. All agitation having for pretext the Roman question must therefore be discouraged, prevented, and repressed. The double capacity of the Sovereign Pontiff furnishes some persons

with a motive for confounding the political with the religious question, and disturbing with doubts the consciences of the timid. The Italian Government does not desire to lessen the independence of the spiritual chief of Catholicism. The King's Government, in all its acts, has shown that it recognises no other rules than those of liberty and legality, and that it desires the ministers of religion to be neither privileged persons nor martyrs. To the chief of Catholicism are due, no doubt, guarantees for the free and independent exercise of his spiritual ministry. The King's Government more than any other, is disposed to afford every guarantee for the maintenance of this liberty and independence, being convinced that this may be done without any injury to the rights of the nation.

The Emperor Napoleon sent a very friendly telegram to the King of Italy the day after the latter entered Venice. In that telegram, which is in reply to one from the King, his Imperial Majesty says:—"I thank your Majesty for your kind remembrance. I share in your joy at seeing Venetia free. Your Majesty may count on my friendship."

It is stated that the Parliament will assemble after the 11th of December.

The surprise felt at the warm, not to say enthusiastic, reception given to Victor Emmanuel in Venice by the patriarch, Archbishop Trevisanto, is dispelled by the news that he only acted under the express orders of the Pope. His Holiness, shortly before Victor Emmanuel's triumphal entry into Venice, intimated to the Venetian bishops that inasmuch as all powers that be are ordained of God, and that the rule of Victor Emmanuel in Venetia was manifestly attributable to the "impenetrable decrees of Providence," it was their duty to receive him with the respect due to a lawful sovereign.

GERMANY.

The Prussian Legislature is again in session.

The Prussian Government have determined that, whether the ex-King of Hanover absolve the officers formerly belonging to the Hanoverian army from their oath of allegiance or not, these officers shall be permitted to enter the military service of Prussia if desirous of so doing. It is, however, semi-officially declared that the Prussian Government will at all times respect the conscientious and religious scruples of the inhabitants of all the newly-acquired States.

The Prussian Government has decided to decline for the present the proposals of Austria to open negotiations for a Commercial Treaty.

AUSTRIA.

A deputation from the town of Szeged has presented a testimonial to M. Deak. The latter, in thanking the deputation, said:—"The position of Hungary is very critical. Hitherto I have laboured without result, but I have not yet given up all hope." The Royal Rescript is said to be of a conciliatory character, although it demands that matters relative to the army, the public debt, and indirect taxation, shall be considered as common affairs. The members of the Hungarian Diet have already commenced holding conferences. It is considered certain that the Diet will refuse to accept the demands contained in the Royal Rescript if the rumours current relative to its contents be confirmed.

The civil authorities of Pesth have sent a communication to the Government, representing that Hungary has furnished this year double the usual number of recruits, and soliciting, in consequence, that the further levy ordered for next spring may not be carried out.

In the Lower Austrian Diet on Monday a motion was introduced for an address to the Emperor. The address is to comprise a good deal of gratitude for small favours, but also an urgent appeal to his Majesty to restore the constitution, and thus avoid the prejudicial influence of its longer suspension.

SPAIN.

The Spanish Government is in hourly expectation of a rising. The military authorities have posted large numbers of troops at the central railway-station at Madrid ready to start off at a moment's notice whithersoever they may be required. The Madrid papers say that the South American Republics at war with Spain have accepted the mediation of France and England.

It is asserted that the Spanish Government has addressed representations to the Cabinet of Brussels relative to the Spanish refugees residing in that capital, declaring them to be engaged in the most open intrigues with a view to disturb public order in Spain.

Narvaez was nearly upset a few days ago for having refused a political post of some importance to a certain Meneses, who is a favourite of the King, of Father Claret, and Sister Patrocinio, and therefore of the Camarilla. Narvaez, whose susceptibility is not of the most acute nature, resisted, and declared that the thing was wholly impossible. The Camarilla, feeling no doubt that its time was not yet come for seizing power, compromised the matter, and Meneses will have to content himself with the title of duke and the decoration of some order of chivalry.

AMERICA.

It is reported by the Atlantic cable that the sentence of death passed upon the Fenian prisoners in Canada will be commuted. The Fenian John S. Levy, has been sentenced to be hanged on the 13th of December next. Magrath has been acquitted.

A Fenian Protestant clergyman, the Rev. Mr. Lumsden, has been tried and acquitted in Canada. Considerable ill-feeling has been aroused among the Roman Catholics by his acquittal.

We have at length some particulars by the ordinary

arrivals of the remaining autumn elections. The Republicans have carried New York State. Governor Fenton obtained a majority of 10,000 votes. The Republicans were also successful in New Jersey, Vermont, Michigan, and Massachusetts. The Democrats gained Maryland and Delaware. General Butler and John Morrissey have been elected members of Congress.

The Baltimore difficulty had at length been settled. It seems that the old police commissioners, though removed by Governor Swann, arrested and confined the new Commissioners, with the Sheriff, in gaol, charging them with endeavouring to excite a riot. The latter refused to give bail, and still remain in gaol. Their counsel applied for *habeas corpus*, which it was decided the warder of the gaol was not bound to return. General Grant had however visited Baltimore unofficially, and conferred with the old and new Commissioners. Through this interposition the difficulty was compromised by the appointment of a Conservative judge and clerk of the election in each district in addition to the judges already appointed. Four thousand muskets have been seized in the stores of different Conservatives in Baltimore.

Fenian indignation meetings were still being held throughout the States.

The Governor of Georgia, in his message to the Legislature, opposes the Constitutional Amendment.

The Boston Republicans have nominated two negroes as candidates for the Legislature.

The *Herald* says that President Johnson, in his message to Congress, will favour peace at home and abroad. The same paper also says that the President has approved General Sheridan's late order regarding Mexico.

MEXICO.

The Emperor Maximilian set out for Vera Cruz on the 21st of October, *via* Orizaba, in order to avoid meeting General Castelnau. A convoy, with two millions and a half of silver dollars, had preceded him to Vera Cruz. Before leaving he verbally appointed Marshal Bazaine temporary regent. The Mexican Ministry, on hearing of Marshal Bazaine's appointment, resigned. General Castelnau arrived in the city of Mexico on the 23rd, and took upon himself the administration of the government.

Advices from Mazatlan to the 23rd of October state that the Liberals had captured and shot twenty Imperialists, including two generals.

General Ortega, one of the aspirants to the Mexican Presidency, has been arrested in the United States.

FOREIGN MISCELLANY.

General Mouravieff, of Kars, has just died at Moscow.

The Malta-Alexandria cable has broken near Ras-el-Tien.

The Spanish religious journals recommend the re-establishment of the Inquisition in Spain, as the sole means of saving society.

The death of Mr. Slidell, who represented the Southern Confederacy at Paris, is announced by a French paper.

Lord Napier has published a minute since his return from the Madras famine districts, censuring various officials.

Miss Carpenter has addressed a meeting of native ladies at Durant on the duty of educating native girls.

The Government of India has ordered an inquiry into the circumstances connected with the death of Bishop Cotton.

Mr. Gladstone is expected in Paris between the 20th and 25th of November. It is stated that the Emperor Napoleon has sent him an invitation to the *fêtes* at Compiègne.—*Indépendance*.

According to the information brought to Malta by an English ironclad, the insurrection in Candia is entirely suppressed, notwithstanding all rumours to the contrary.

Dom Miguel, once King of Portugal, died on the 14th inst., at Bronnbach, near Wertheim, in consequence of an attack of apoplexy. He was born in 1802. Of late years he has lived in a most unostentatious manner on an annuity of about 2,000*l.* a-year.

Baron Anselm von Rothschild, the head of the firm of Rothschild in Vienna, has given up his rights as citizen of the town of Frankfurt, and has become a naturalised Austrian subject, acquiring the citizenship of the city of Vienna.

THE WAR IN SOUTH AMERICA.—A telegram from Monte Video gives an account of things in Paraguay not favourable to the triple alliance. Since Lopez so bravely drove back the Brazilians and their allies from Curupaity, there seems to have been no forward movement made by them. On the contrary, they have abandoned Curuzu, and their generals seem to have had quite enough of the whole affair.

COLONISATION OF PALESTINE.—A correspondent of the *Levant Herald* writes from Jaffa:—"The American barque Nellie Chaplin has arrived here with 156 American immigrants, members of an association which has been formed to colonise Palestine. Preparation had been made for them, and plots of land outside Jaffa—one about half a mile north, and the other a couple of miles east of the town—have already been secured and occupied by them. Both of these locations are in the close neighbourhood of our famous orange-gardens, which perfume the 'Valley of Sharon' almost away to Ramleh. The local authorities have afforded every facility to the new-comers, their baggage and a large cargo of building wood which they brought with them having been allowed to pass the Custom-house duty-free. They are likely to do

well; and if so, the experiment will be one of unusual interest and importance. The American frigate *Ticonderoga* arrived here on the 29th ult., and left to-day for Alexandria and Malta."

THE EMPEROR NAPOLEON'S HEALTH.—The absurd report which came from Paris that the Emperor Napoleon was dead, and that a well-known tentmaker personated him at a recent review, is supplemented by another which appears in the *Morning Advertiser*. It is to the effect "that after the first appearance of the grave symptoms of Louis Napoleon's illness, a decision had been come to at Imperial headquarters to conceal his demise, if that should occur, until measures had been taken to render any popular movement at Paris impossible. In other words, it was resolved, in case of the Emperor's dying, to assemble at once in the capital a large number of troops, to arrest without delay all leading personages of the Opposition, whether Republican or Orleanist, to establish practically a reign of terror such as existed in the days of December, 1851, and then—but then only—to proclaim the fact of his Majesty being no longer among the living." The *Times*' Paris correspondent says:—"I have much pleasure, therefore, in stating that, on what I consider as unexceptionable authority, the health of the Emperor is at this moment excellent, and has been so since his return from Biarritz. There was much exaggeration in the rumours about his condition while at Vichy. His malady, though painful so long as it lasted, was not such as to justify alarm. He was attended while he was at Vichy by Dr. Guillon, of Paris, and during the whole time of his Majesty's stay at Biarritz by the same."

THE HURRICANE AT THE BAHAMAS.—Governor Rawson has addressed an official despatch, dated Oct. 17, to Lord Carnarvon, giving an account of the great storm which recently caused extensive damage at Nassau and the neighbouring islands. "The destruction of property on land and at sea (says the despatch) has been very great throughout all the islands, and especially in New Providence. On this island only three deaths have been reported. On some of the out islands the loss has been greater. Considering the number of vessels, colonial and foreign, which have been wrecked throughout the Archipelago, it is surprising how few of the crews have been lost. I estimate the numbers, including five crews, two of the colonial and three of foreign vessels, at between sixty and seventy persons. Of the two steam tugs, one had foundered in the harbour, the other, the General Clinch, had been dashed into countless pieces against the public wharf, after having crushed and inflicted a similar fate upon a colonial schooner. Fortunately, the number of foreign vessels in the harbour was at the time small. But of colonial vessels and boats the number was great. Of the craft in the harbour ninety-two have been totally destroyed, ninety-seven have been badly injured, and forty-three have been slightly injured. On shore the city exhibited a scene scarcely less distressing. It would hardly have suffered so much from a bombardment. The streets were choked with the debris of fallen and unroofed houses, and with prostrate trees. Your Lordship will be able to form from it some idea of the calamity which has befallen this island, containing perhaps 12,000 to 13,000 inhabitants, of whom the greater portion reside in the city and the suburbs, by the police report:—617 houses destroyed, 609 houses injured, seventeen warehouses destroyed, eighteen warehouses injured, twelve shops destroyed, seventeen shops injured, five schoolhouses destroyed, two schoolhouses injured, five churches and chapels destroyed, three churches and chapels injured, one theatre destroyed; 1,034 persons made houseless. The accounts from the out islands are, as yet, hurried and incomplete, but we know that every one, without exception, was visited by the storm, and that on all greater or less injury has been inflicted."

A ROYAL MARRIAGE SCENE.

The *Times* correspondent, after describing the Chapel Royal of Russia, and the throng of spectators at the marriage of the Czarevitch and Princess Dagmar, gives the following very interesting description of the arrival of the Imperial family and their Royal guests, and of the marriage ceremony:—

Suddenly the hum is hushed. A master of ceremonies, *baton* in hand, has entered to announce the approach of the marriage procession. While the same message is being given to the town by the guns outside the equerries and *fourriers de la cour* enter the chapel. The masters of ceremonies, the chamberlains, and the various *chargés* of the Court follow in due succession. And now the Emperor and Empress come in sight, preceded by Count Schuvaloff, the Grand Marshal. His Majesty is in the uniform of a General, and leads his Royal spouse to the Metropolitane, standing in the centre of the church to receive them. As the aged dignitary slowly and gently waves his cross to and fro the Emperor stoops to kiss the sign of salvation, and to cross himself on forehead and chest with holy water. The Empress repeats the sacred rite, and places herself beside her august husband. The Crown Prince Czarevitch is the next to enter, to kiss, bow, and cross himself in accordance with the devout forms of the Church. After him walks in Princess Dagmar, or, as she has been latterly called, the Orthodox Grand Duchess Maria Feodorovna of all the Russias. She walks in beauty. The Metropolitane, who looks as though he had stepped out of the frame of some ancient picture of the church, inclines himself to the blooming girl as she conforms to the requirements of the national creed. Her Imperial Highness steps back to the three principal members of her family, who have already entered the sacred edifice. The four stand together, and the eyes of all present centre upon them. In them is compassed the present and future of this immense empire. The Czar, tall, majestic, with the habit of command and the disposition to kindness

clearly legible on his manly features, is not only the first, but also the finest man in the room. His Queen, whom sickness has not robbed of the feminine grace which clothed her younger years, is readily recognisable from the well-known portraits representing the beautiful Mary of Hesse. In a white dress, with a train of gold stuff, trimmed with ermine, and a sparkling diadem on her head, her Majesty looks worthy to be a queen. The Grand Duke, successor to the throne, is rather stout for his age, with a good share of will and resolution stamped upon his youthful face. Like a rose growing in the shadow of an oak, Princess Dagmar stood beside him. Her lovely features were animated by excitement, and in her eye shone confident the hope of future happiness. On her dark locks rested a crown of priceless diamonds, graceful and light as a wreath or a chaplet of flowers. A superb brooch, if a jewel covering nearly the whole upper part of the bodice can be called so, glistened on her breast. Her robe was of white moiré-antique, and her train, carried by four chamberlains, of crimson velvet trimmed with ermine.

Their Royal Highnesses the Prince of Wales, the Crown Prince of Prussia, and the Prince of Denmark entered next. Then came the younger sons of the Emperor, Princes Vladimir, Alexis, Serge, and Paul, the Grand Duke Constantine and his consort with their children, and after them the other Princes and Princesses of the blood closed the Royal part of the procession. All went through the same ceremony of kissing the cross offered them by the Metropolitane, and all in turn were kissed, so it seemed to me, by the Metropolitane. He bowed lovingly down to the little children, as they went up to him one after the other, and when the last of them had made obeisance before the cross, returned with his clergy to the altar. The Imperial family and their Royal guests then likewise proceeded to the centre of the church, the remaining members of the procession, as they came in, disposing themselves in the entrance-hall. There were but few ladies in the train.

And now the service began. The clergy having ranged themselves round the altar, prayers were intoned by them, and hymns and responses chanted by the singers. The serious and measured music of the Greek Liturgy is rich in beautiful cadences, and may, perhaps, be best described as something between the rigid austerity of the Lutheran Choral and the lighter rhythms of the Romish Church. The solos are chiefly recitatives, broken by the constant repetition on the part of the choir of the responses, "God be gracious to us," and "God, we cry to thee." In the more independent parts of the choral singing soft voices of children are effectively blended with sonorous basses. At a certain part of the service the Czarevitch and his bride stepped forward from the circle of the Imperial family, and having been conducted by the Emperor to a raised dais, joined in the prayers of the Metropolitane. Later, two younger princes of the blood, one of whom I recognised as Prince Alexis, approached and held above the heads of the bridal pair the marriage crowns peculiar to the Orthodox ritual. They resemble in shape and size the episcopal tiaras, and seem to be of silver wire, or some such material, interwoven with silk. This singular ceremony continued for about twenty minutes, the officiating princes being repeatedly obliged to change their hands from weariness. Suddenly the music became softer, quicker, and more melodious. Its eloquent notes predicted the speedy consummation of the hallowed act. To this tune bride and bridegroom were led thrice round the altar by the Metropolitane. Then they were pronounced to be man and wife. An exchange of rings in this country only takes place at the betrothal.

While the young Prince and Princess Alexander were still receiving the congratulations of their illustrious relatives, a hoary archpriest, with stentorian voice, intoned a prayer for the health and welfare of the Czar, his wife, and children. His appeal to the Deity was preferred in urgent accents, the other clergy chiming in, and with many inflections and genuflections asking blessings on the head of their beloved Sovereign. A rolling *Te Deum* terminated the service. It was a glorious composition, and jubilantly sung. At its close the Imperial family, having received the felicitations of the clergy, left the chapel with their Royal guests. The only difference to the order in which they entered was that the bridegroom and bride walked side by side. They all acknowledged the respectful salutations of the spectators. The procession re-formed, and accompanied the Imperial personages to their private apartments.

As I left the palace the first snow had fallen. Russia had assumed her national garb to welcome her future Queen.

It is stated that the Princess Dagmar caught a cold in her passage on her wedding night from the Winter Palace to the Anichkoff Palace, which, added to the excitement and exhaustion of the day, obliged her to keep her room. The wedding *fêtes* had, therefore, to be postponed for a day or two. The Prince of Wales was receiving the utmost possible attention from all quarters, and a very loyal address from the British residents had been presented to him. His Royal Highness was in the enjoyment of the best health.

THE ABORIGINES' PROTECTION SOCIETY.

Last week Lord Carnarvon was waited on at the Colonial Office by a deputation from the Aborigines' Protection Society. The Right Hon. C. B. Adderley, M.P., was also present. The deputation having been introduced by Mr. McCullagh Torrens, M.P., Mr. Chesson read a memorial, which dealt largely with native questions in New Zealand, South Africa, and the Hudson's Bay Territory, and contended that, "whatever may be the special machinery which Government now employs in dealing with the widely-differing circumstances of the social condition of the natives, the object of our rule (and indeed the only moral justification of the authority we exercise over them) is their ultimate elevation to the same position in the civilised scale as we ourselves occupy, and their gradual preparation for the enjoyment of all the rights of British citizens." Various practical suggestions were made with a view to this end. The Rev. E. Casalis, a French missionary, and Mr. Merrington, complained of the treatment the missionaries had received from the Dutch Boers in South Africa, and the

brutal and cruel manner in which they oppressed the natives. Mr. A. K. Isbister spoke on the Hudson Bay question, and was supported by Mr. James Heywood and the Rev. J. Davis, of the Evangelical Alliance.

The Earl of Carnarvon said of course the deputation could hardly expect him to enter very fully into the details of the different points brought before him. They were exceedingly interesting, and thoroughly deserved his fullest consideration. With regard to the case of the French missionaries, he was quite free to say that theirs appeared to him a very hard case indeed. He was quite aware that a decree of expulsion had been passed upon these gentlemen; but he was not aware it was passed under the conditions described to him. From all he had ever heard, he believed these French missionaries had been the centre of civilisation and the promoters of agricultural teaching, and of the general welfare of the natives. He thought it would be a matter of the deepest regret if the missionaries should be swept away, and the influence they had hitherto exercised disappear in that country. He believed that his predecessor, Mr. Cardwille, did, on account of a representation of M. Guizot, communicate with the Governor of the Cape on this subject, but he was sorry to find that communication was productive of no effect. Having heard the details he would bear them in mind; and he was perfectly ready to express his opinion on the subject to the representative of the Government in the colony, and leave it to him to bring that opinion to bear in the best way he could upon the Dutch Government. As to the Hudson's Bay question, this would not be the occasion to enter upon any discussion as to the negotiations referred to. It was sufficient to say that he thought there was a prospect of new negotiations being entered upon with the Canadian Government, and he could not help hoping that they would offer the possibility of a settlement of the question being arrived at. It was impossible for him to express any distinct opinion upon that now; but he did think that the question as to the disqualification of the Indians, and the other difficulties pointed out, were deserving of consideration, ought to be kept steadily in view, and frankly discussed with the Canadian Government when the opportunity for doing so arose. He was afraid, from despatches he saw the other day, that in some parts of that continent the sale of ardent spirits to the Indians was a very great evil. In many instances he was quite aware that the Hudson's Bay Company had exercised its influence in restraining the unrestricted sale of ardent spirits, and engaged their officers and employees to put a check upon it. He had seen papers recently from Vancouver's Island which showed that there was a most unlimited sale of spirits there; that the spirits were manufactured on the spot of the most deleterious materials—of pure alcohol compounded with sulphuric acid; and that the result was that the unhappy people were absolutely debauched by them, and that their use was attended with the very worst effects. He did not know there was any other point on which he need touch; but he assured the deputation he would give the facts submitted to him a most careful consideration.

The deputation having thanked Lord Carnarvon for the courtesy with which he had received and listened to them withdrew.

THE REFORM MOVEMENT.

On Saturday a great Reform demonstration took place in Edinburgh. The weather was very favourable, although cold and frosty. In the procession there were estimated to be 18,000 persons, which was not a much smaller number than turned out in the recent demonstration at Glasgow, and certainly very large in proportion to the extent of the working-class population of the district. After going through some of the principal streets, where they were received with much enthusiasm, the processionists gathered together in the Queen's Park, which was granted by the Commissioners of Woods and Forests, on the application of Mr. McLaren, one of the members for the city. Four platforms were erected on the Belville Park, and from which the crowd were addressed by Ballie Miller, Councillor Lewis, Councillor Scott, and other gentlemen. The number of persons in the park was estimated at between 40,000 and 50,000. The speeches were short, and the proceedings came to a close about three o'clock. The resolutions endorsed were similar to those adopted at preceding monster meetings. Great order was observed.

In the evening there was a crowded meeting in the Corn Exchange; Councillor Fyfe in the chair. Apologies were intimated from Mr. W. E. Baxter, M.P., Mr. Graham, M.P., Mr. Dalglish, M.P., Mr. Potter, M.P., Mr. Young, M.P., Mr. Moncreiff, M.P., and Mr. Murray Dunlop, M.P. Mr. McLaren, M.P., moved the first resolution (consisting of the first clause of the first resolution adopted at the day meeting), and expressed his great gratification with the procession and the Queen's Park meeting, which was in his opinion attended by even more than were present at the great meeting of 1832, when the number was estimated at 50,000. He said that, while he was not prepared to go the length of manhood suffrage, for which the country was not yet sufficiently prepared by education, he would gladly support any measure of reform which enfranchised a large portion of the working classes by whatever party it might be introduced, but he would not consent to view reform as a mere question of party interest, to be used for putting one party in and another party out. (Cheers.)

Mr. Miller seconded the resolution, which was carried unanimously; and the other resolutions of

the forenoon were duly proposed, seconded, and agreed to.

A conference of the National Reform Union was held on Monday in Manchester. Mr. G. Wilson occupied the chair, and seven members of Parliament—Sir F. Crossley, Mr. W. E. Forster, Mr. Hibbert, Mr. Baines, Mr. Hadfield, Mr. T. B. Potter, and Mr. Kennedy (Louth)—were present. Several resolutions were passed. It was affirmed "that the history of the Tory party, and especially its conduct during the recent session of Parliament, afford no reasonable ground for expecting at its hands a genuine and substantial measure of Reform," and the conference therefore counselled the people "carefully to watch the proceedings of the Government of Lord Derby in relation to this question, and whilst giving to any proposals they may offer a fair and candid consideration, to beware of being entrapped by any mere semblance, however specious." The various reform associations throughout the country were also recommended "to keep their several organisations in thorough working order, so that at the shortest notice they may act upon Parliament and the people by deputations, petitions, public meetings, the press, or by any lawful means that the exigencies of the time may demand." A guarantee fund of 50,000*l.* is to be raised for promoting the objects of the union, and two of the speakers at the meeting promised to subscribe 1,000*l.* each. In the evening there was a grand banquet at the Free-trade Hall, at which Mr. Wilson presided. Some 900 persons sat down to dinner, including Lord Houghton, some twenty-four M.P.'s, and a great number of the leading Liberals of Manchester and the neighbourhood.

In the course of the proceedings an address to the Liberal members of Parliament invited was moved by Mr. Hugh Mason and seconded by Mr. E. R. Leatham.

In responding, Mr. W. E. Forster said he felt that just now the Conservatives were suspiciously loud in their professions of Liberalism, and that any bill a Conservative Government would propose would be a Conservative measure. When he said this he meant in a party or class sense, for he was most sincerely of opinion that a real Reform Bill, which practically met the wants of the age, would be most essentially a Conservative Reform Bill.

Mr. Bright, who was received with several rounds of cheering, then spoke. He exposed the prevalent fallacy that England is governed by the middle classes, dwelt upon the antecedents of the Tory party on the question of reform, and concluded as follows:—

The schemers of the bill of 1866 cannot become the friends of the bill of 1867, and conspirators of the session just past cannot become honourable statesmen in the session which is about to commence. (Cheers.) My opinion may be no better than that of other men. This, however, may be good advice—all Reformers should be on the watch. (Cheers.) There are enemies enough and false friends enough to convince us that our cause is by no means out of danger. But the next bill, what must it be? I wish I could hope that it would be as good as the last. But one thing I think we have a right to insist upon, that the next bill which is introduced by a Reform Government should be, in regard to its suffrage, based on the ancient franchise of this country. (Hear, hear.) Household or rating franchise has existed for centuries in our parishes; it has existed for many years in our municipal corporations. It has never been found in our parishes or corporations to be destructive to the interests of those districts. I say, therefore, we ought to stand upon our ancient institution. Earl Russell was in favour of extending the borough franchise down to the municipal franchise, and Mr. Gladstone approved of such a measure. We know that the late Attorney-General, one of the most eminent members of the House of Commons, openly expressed himself in favour of that change. I believe the Liberal portion of the middle-class would have no objection to see the franchise extended to all householders in the boroughs. I believe if it were so extended we should arrive at a point at which—so long, at any rate, as any of us are permitted to meddle in the policy of our country—no further change would be demanded. (Cheers.) I therefore am entirely in favour of it, because I believe it to be wise in itself, and because it is the ancient borough franchise of the kingdom. I am in favour of the constitution. I would stand by it whenever it offered guaranties for freedom. I would march in its track. That track is so plain "that the wayfarer man, though a fool, need not err therein." I would be guided by its lights. They have been kept burning by great men amongst our forefathers from generation to generation. Our only safety in this warfare is in adhering to the ancient and noble constitution of our country; and when we have restored it to its ancient power, and invited the great body of the people to take part in political power, then the House of Commons will be the servant of the nation, and not its master; and it will do the bidding, not of a small and limited—often an ignorant, necessarily a selfish—class, but the bidding of a great and noble people. (Loud and protracted cheering, amid which the hon. gentleman resumed his seat, having spoken for upwards of an hour.)

Sir John Gray, M.P., Mr. Baines, M.P., Mr. McLaren, M.P., and Mr. Ayrton, M.P., also replied to the toast.

A deputation from the Trades Reform Demonstration Committee waited on Friday upon Sir Richard Mayne to ask him to make traffic arrangements in the streets on the 3rd of December, to enable the processions of working men to get to Chelsea. Sir Richard declined to do anything of the kind, and expressed his disapproval of bringing great bodies of men into crowded streets. He should do his best to maintain the peace, but the law did not allow him to interfere with the traffic.

UNIVERSITY OF LONDON.

The following is a list of candidates who passed the recent Second M.B. Examination:—

FIRST DIVISION.—Francis Bateman, St. Bartholomew's Hospital; Francis John Buckell, University College; Stephen Wootton Bushell, B.Sc., Guy's Hospital; Henry Clothier, University College; Thomas Cole, St. Bartholomew's Hospital; George Eastes, Guy's Hospital; John Spencer Ferris, King's College; Ralph Gooding, B.A., King's College; Henry Greenway Howse, Guy's Hospital; John Pearson Hughes, University College; Charles Kelly, King's College; Frederic Barham Nanneley, University College; Charles William Philpot, B.Sc., King's College; Thomas Clay Shaw, B.A., King's College; George Owthwaite Spencer, University College; John Kent Spender, King's College; George Christopher Taylor, St. Bartholomew's Hospital; Arthur Taylor, Guy's Hospital; Richard Thorne Thorne, St. Bartholomew's Hospital; John Burges Welsh, King's College; John Williams, University College.

SECOND DIVISION.—John Augustus Ball, Guy's Hospital; Clement Smith Barker, St. Bartholomew's Hospital; Julian Augustus Michael Evans, University College; John Grinn's, B.Sc., King's College.

Court, Official, and Personal News.

On Thursday the Queen visited London to inspect the Albert National Memorial in Hyde Park, which is progressing somewhat slowly.

A report prevailed last Thursday that the Prince of Wales had been killed in hunting in Russia. It arose out of the misunderstanding of a telegram. A St. Petersburg telegram announces that the Prince of Wales and the Crown Prince of Denmark were to return to that capital, from Moscow, on Saturday. The Prince will return from the continent before the end of this month, for the purpose of celebrating, on the 1st of December, the birthday of the Princess of Wales.

The Princess of Wales will prolong her visit to her Majesty until after this day, in order to be present at the celebration of the birthday of the Princess of Prussia, after which her Royal Highness will proceed to Sandringham.

The *Globe* states that the Princess of Wales not unfrequently attends Divine service at All Saints', Margaret-street—one of the most noted of the Ritualistic churches in London—but that when (as on Sunday week) her Royal Highness does so, the *Court Circular* only says that the Princess "attended Divine service."

Cabinet Councils were held on Wednesday, Thursday, Friday, and yesterday.

An order in Council, issued on Friday, makes provision for fat stock intended for slaughter. Another order in Council imposes a quarantine of a lunar month upon cattle imported from abroad into Great Britain, and not intended for immediate slaughter.

The *Army and Navy Gazette* says the recommendation of the Commissioners on recruiting involves an additional outlay of half a million.

The same journal says Sir John Pakington will not be able to increase the iron-clad fleet on account of the indisposition of the Government to enlarge the navy estimates.

The *Times*, in a leading article, explains that the commission which it is proposed to appoint with reference to important international questions between England and America, will not be authorised to investigate the Alabama claims, but will be empowered generally to inquire into the operation of our neutrality laws, and to report upon the possibility of amending them, so as to bring them into more complete conformity with our international obligations. The *Pall Mall Gazette* says whatever be the exact wording of the commission, it is pretty clear that the Alabama claims must form an important element in the inquiry as to what our international obligations are.

Mr. Justice Erle will sit for the last time in the Court of Common Pleas on the last day of Term, when it is understood (says the *Sunday Gazette*) that the Attorney-General, on behalf of the Bar, will give expression to the sense entertained of the ability and popularity of the retiring judge. Mr. Karslake, Q.C., will be the new Solicitor-General in succession to Sir W. Bovill. A seat in Parliament will, no doubt, be secured for Mr. Karslake by the commencement of the session.

It is asserted that Lord Chief Baron Kelly and Lord Justice Cairns are to be made peers in order that they may strengthen the Judicial Committee of the Privy Council.

Mr. Bright and some members of his family have been staying at the St. George's Hotel, Llandudno.

There have been deputations from manufacturers, local officials, and working men to Mr. Walpole, to ask that a commission may be appointed to inquire into the recent outrages at Sheffield. Mr. Walpole intimated that himself and his colleagues inclined to grant a commission.

The Earl of Derby and the Lord-Chancellor have recently become vice-presidents of the Working Men's Club and Institute Union, held at 150, Strand.

The death of Mr. Yardley, the well-known police-magistrate, took place on Sunday night.

The death is announced of the Rev. Canon Fendall, whose name was prominently before the public in 1860, as the prosecutor of the Rev. H. B. Wilson for heresy contained in "Essays and Reviews."

Giles Tumut, being ill, was asked whether he had taken any remedy. "Not as I know on," he replied; "but I've taken lots of physic."

Literature.

"THE TRIPARTITE NATURE OF MAN."*

"May your whole *spirit* and *soul* and *body* be preserved blameless," is the wish of the Apostle for the Thessalonians, in closing his First Epistle to them. This Pauline trichotomy has not been lost sight of by some of the higher order of expositors; but has been more frequently affirmed and explicated in the pulpit than stated and defended in religious philosophy. It is by no means to be confounded with the threefold division of man as *vous*, *psyché*, and *sôma*, which we find in Plato, in Aristotle, and in other ancient writers. Nor, when placed alongside these, is a harmony at once produced by saying that the Hellenistic Jews used the term *πνεῦμα* as convertible with *vous*, and that the distinction thus passed over into Christian thought. It is to this question, then, that a thoughtful, diligent, and earnest man has addressed himself in the volume before us: but he treats the triple division of human nature not as a Pauline peculiarity, but a Bible psychology. There is nothing new in the idea of the work; but the clearness, the full conviction, and the comprehensive view with which the case is stated and reasoned, must willingly and admiringly be allowed to be all the author's own. The Biblical materials for the construction of a psychology are very slight: but those investigated by the author might, we think, have been increased by others in which the doctrine he seeks to establish may fairly be regarded as an underlying though not asserted or disclosed truth. The application of the doctrine to various problems of theology has not, so far as we are aware, been attempted by any English writer to the extent to which Mr. Heard has followed it: and it is with carefulness, insight, reverence, and vigour that he has wrought out this application, for the explanation of doctrines which, as he says, can never be more than dogmas until we feel that they are not only theologically but psychologically true.

The groundwork of the book is an exposition and argument on this theme—that man is a union of three natures; viz., body, or sense-consciousness; soul, or self-consciousness; and spirit, or God-consciousness. It is held, that it is the distinction between soul and spirit which marks off the Christian psychology from that of the schools. That divines treat it as only a verbal distinction is regarded as the deepest source of confusedness and difficulty in theology; and that there is only a twofold nature in man, mortal body and immortal soul, is treated as a conclusion accepted from ancient philosophy rather than a truth verified from Scripture. It is said that the Greek Fathers generally took the tripartite view, until a semi-Pantheistic confounding of the human with the Divine *pneuma* brought the view into contempt, and caused its rejection in the West. It is admitted, we remember, by Nietzsche, that it cannot be doubted that a remark of Theodoret holds good; to the effect, that we must distinguish, for the purposes of Christian morals at least, between what belongs to soul and what belongs to the spirit: but the same theologian appears in doubt whether there is any physical or real distinction at which we can arrive, and which we can define. Yet the truth glimmered upon him when, referring to the passage in Thessalonians, and to that in Hebrews iv. 12, he allowed that the distinction seems there to be certainly full of meaning and importance, and rejected the notion that it could be satisfied by any mere discrimination of the higher and the lower faculties or susceptibilities in the mind. Mr. Heard refers to various German writers, from Olshausen to the present time, who have maintained the tripartite view as that given in the Scriptures. He has also named Bishop Ellicott and Dean Alford as having furnished hints for the construction of a true Biblical psychology. He might, we incline to think, have gone further back; and have found the germ of the theory in Cudworth, when he asserts for man, not the intellectual soul only, but a derivative participation of the infinite and eternal mind. Even Coleridge, whom he dismisses as having only misled inquirers by a mystical distinction between the Understanding and Reason, might be claimed on the side of the trichotomy, in virtue of his earnest maintenance of a capacity for beholding or becoming conscious to the Divine light, which itself is the presence of that light. The partial recognition of the view here expounded by thinkers of very diverse tendencies might have been so exhibited as to furnish very appreciable

support to it. But it is rather the weakening than the strengthening of the position taken, that must result from such a comparison as Mr. Heard has permitted himself, when he says, "As Wardlaw and Chalmers cleared up the confusion between natural virtue and Christian holiness, so we wish to point out that the psychology of the Bible is something distinct from that of the schools." Those of us who do not rate so highly the services in this respect of the writers named, might be repelled by such words, especially when it is demanded further that "Christian psychology cut itself off from entangling alliances with the schools, as Christian ethics have done." We can have no hesitation, however, in saying, that Mr. Heard has made an interesting and suggestive contribution to the philosophico-theological question he has discussed: and, though occasional criticisms excite only our antagonism, we are always constrained to respect profoundly the intelligence, pious spirit, and thoroughness with which he has conducted his inquiry.

We may say, briefly, that the contents of the theory are these,—that the *soul* is the life of man in the widest and most inclusive sense, embracing not only the animal, but the intellectual and moral faculties; that the *body* is the organic bond of union with the world, and that its formative principle is the soul; and that the *spirit*, or *pneuma*, is the religious consciousness, a distinct organ in which centre distinct functions of the nature made in the very image of God. There is necessarily imperfect representation in so condensed a statement: and it can be thoroughly appreciated, in the author's guarded sense, only as he is followed in the application of the theory to "The Distinguishing of Man from the Brute," "The State of the Pneuma since the Fall," to the much-debated question of "Triducianism and Creationism"—to which, if accepted, it certainly brings something like a solution,—to "Conversion," the "Natural Immortality of the Soul," the "Intermediate State," and "The Resurrection Body." From the "Summary" only can we select a brief passage in which some of these theological applications are sketched.

"We have seen that out of the union of three natures in one person, there result two tendencies called in Scripture the flesh and the spirit. Soul or self-consciousness, as the union point between spirit and body, was created free to choose to which of these two opposite poles it would be attracted. This equilibrium between flesh and spirit is the state of innocence in which Adam was created and which he lost by the fall."

"We have seen that the fall was not a solitary act of obedience, but an inclination given to the whole nature of Adam in the direction of the flesh by which the spirit, or the image of God, was deadened in him, and that this carnal mind, or natural bias to evil must descend by the law that like produces like, from Adam to his posterity through all time."

"We have seen that the posterity of Adam, though spiritually dead, still contains the germ of the pneuma. That germ of God-consciousness, more than reason or intellect, is that which distinguishes man from the brute. It is conscience, or the remains of the fallen pneuma, which witnesses for God in us, and whispers that 'He is not far from any one of us.' It is as conscience that the spirit works in the unregenerate, accusing or else excusing, but never, except blinded by self-righteousness, approving, our conduct. It is through the conscience that the Holy Spirit convinces the world of sin, and though the world cannot discern this witness for God, it is nevertheless the standing testimony that God has not left Himself without a witness within as well as without, that we were 'made for God, and that the heart is restless till it rests in Him.'"

"We have seen that the new birth is the quickening of that conscience, or pneuma, by the Divine Spirit, the Lord and giver of life. The person and work of the Holy Spirit is thus evidenced by His indwelling in our spirit. So that believers have the witness within that they are born again, the Spirit witnessing with their spirit that they are the sons of God."

"We have seen that the grounds on which reason rests its hopes of existence after death are either fallacious or prove too much. Of the soul or the seat of self-consciousness we cannot say either that it is mortal or immortal. Life is not an inherent and essential property of mind any more than of matter. The soul or self-consciousness can only exist through its union with spirit or God-consciousness; so that the proofs of the life everlasting must rest, not on the argument for the natural immortality of the psyche, but on the gift of eternal life to the pneuma, when quickened and renewed in the image of God."

It is not probable that this work will produce any direct or wide impression on the current philosophy: nor can we suppose it will be generally praised for clear philosophical insight. But it is adapted to modify the representation of much Scripture doctrine, and to give new and more inward force to many of the apostolic practical instructions. It thoroughly deserves the attention of the theological student.

CANON TREVOR'S "EGYPT."*

Next to the Holy Land, and the two great classic nations, Egypt, of all the ancient kingdoms, the most

* *Egypt: from the Conquest of Alexander the Great to Napoleon Bonaparte. An Historical Sketch.* By the Rev. GEORGE TREVOR, M.A., Canon of York, Author of "Ancient Egypt: its Antiquities, Religion, and History." London: The Religious Tract Society.

claims our regard, and excites our interest. We never tire of its gloomy grandeur, its colossal relics of the past, the mysterious learning of its priests and sages, and the tale of its vicissitudes of glory and shame under its many masters. In his former volume Mr. Trevor has told of the glory of the land when the Pharaohs were on its throne. In the present is traced its sad decline, the stamping out of its glory by foreign rulers, and its gradual degradation to its present miserable condition. In quick succession the great eras and events and characters in Egypt's history are made to pass before us from the rocket-like rush of the great Macedonian to the ambitious daring of Mohammed Ali; yet not so quick but that we can form a distinct conception of each actor and each scene. Like a series of dissolving views the fortunes of this ancient people are shown. The early death of the founder of Alexandria makes way for the dynasty of the Ptolemies; the first three of these play an honourable part, the others a dishonourable, till the fatal asp removes that "serpent of old Nile," Cleopatra, and clears the way for conquering Caesar. During the Roman rule, St. Mark, the Evangelist, comes as a preacher of a new faith to Alexandria, and there founds a bishopric; he is martyred, but other bishops rule his see, among them appearing the noble forms of Clement and Origen, and many of base name, unworthy to stand in their place; the intrepid Athanasius also appears, often an exile, and often restored, drawing the wonder of all Christendom upon him. These bishops are overthrown and their churches devastated by the fierce advance of the Saracens. The Cross goes down before the Crescent, the caliph rules in the name of Allah and his prophet, the Church becomes a Mosque, and the great library of Alexandria is burnt. Vast armies from Europe, with a cross displayed on their armour and their dress, turn the tide of battle for a time: in seven floods they roll to the East, but are finally beaten back or lost on the sands. The Mamelukes afterwards become a great power. Then Turkey gains the dominion. The First Napoleon makes Egypt his battle-ground that he may destroy England's power in India; Nelson crushes his fleet in Aboukir Bay, Sir Sydney Smith repulses him at Acre: he shoots his prisoners at Jaffa in cold blood after promising them their lives; he poisons his own sick soldiers, and disgracefully steals away from the country by night, leaving Kleber in command. The massacre of the Mameluke Beys by Mohammed Ali, and his final submission to the Sublime Porte, close this strange eventful history. All these scenes in the drama of Egypt's decline and fall are presented with distinctness, and, we believe, with accuracy. The book may be regarded as a *résumé* of more voluminous histories, yet made by an independent hand, the light and shade being filled in by one whose deepest sympathies are evidently with those who most exalt the Cross of Christ. When treating of the conquests of Alexander, and the reigns of the Ptolemies, the author makes frequent reference to the Scriptures, pointing out what he believes to be the fulfilment of prophecy, more especially the prophecies of Daniel. These supposed fulfilments of prophecy generally commend themselves to our acceptance. We are not prepared to say they do in every case. The chapters which treat of the Church at Alexandria in the succession and varied character of its bishops, the disputations and troubles and feuds which had their origin either within its own pale, or from other Churches, the rise of heresies, the interference of the Emperors after Constantine, the persecution of those before, and the several general councils held for the arrest of schism and the settlement of the faith, are very interesting and instructive. Mr. Trevor holds that the Evangelist Mark founded the Alexandrian Church, and distinguishes him from the John Mark, the companion of St. Paul. The characters and deeds of such men as Origen, Athanasius, Arius, Chrysostom, are brought out in relief; and the bitter conflicts between the Orthodox and the Monophysites, the Homoiousians, and the Homoiousians, &c., are lucidly described. Perhaps the bishop who most nearly came up to the Apostolic requirements was John the Almoner, almost the last of the time. He vigilantly repressed heresy and simony, was abundant in almsgiving, and a constant visitor of the sick and dying. "For the rebuilding of Jerusalem he sent a thousand Egyptian workmen, each provisioned with a tub of dried fish, a skin of wine, a pound of iron, a piece of gold, and two sacks of grain. This enormous expenditure produces a high idea of the revenues of the Alexandrian See. Its temporal authority was illustrated by the patriarch confiscating to the poor the goods of all who used false weights and measures. Every Wednesday and Friday he sat in the church, with the principal men of the city, for the redress of grievances." As to the Crusades, spite of the wild enthusiasm of the hosts, the blessings and indulgences of the popes, and the songs of the troubadours, Mr. Trevor thus passes judgment upon them:—"Amid the passionate lamentations for the Holy Sepulchre and the rejoicings over the 'true cross,' which fill the pages of the chronicles, we search in vain for any spiritual view of Jesus Christ and Him crucified. The romance which gilds the deeds of chivalry cannot hide the superstition and self-righteousness and gross immorality with which these 'holy wars' were conceived and conducted from first to last. They were pre-eminently of the earth, earthly. . . . The boastful, intolerant, sanguinary

* *The Tripartite Nature of Man, Spirit, Soul, and Body.* By the Rev. J. B. HEARD, M.A. Edinburgh: T. and T. Clark.

"spirit in which the whole were carried out was more worthy of the Koran than the Gospel."

BRIEF NOTICES.

The Curriculum of Modern Education, and the Respective Claims of Classics and Science to be Represented in it Considered; being the Substance of Five Lectures Delivered at the Monthly Evening Meetings of the College of Preceptors. By JOSEPH PAYNE, late of Leatherhead; Fellow, and One of the Vice-Presidents, of the College of Preceptors, Member of the Philological Society, &c. (London: Virtue, Brothers, and Co.) What kind of education shall we give our boys? Shall we send them to a classical or to a commercial school? Shall they be nourished mainly on Latin and Greek, or on mathematics, or on the sciences, or on an equal mixture of all three? Who shall decide these momentous questions for us? Many undertake to answer them, both theorists and practical teachers. We would prefer to listen to the sound advice and suggestions of an experienced man like Mr. Payne, rather than to the airy schemes of sublime theorists, however imposing and magnificent those schemes be. Mr. Payne has been in a schoolroom for years, and has toiled there very assiduously and successfully. He knows well what boys are and what they can do, what they like and what they dislike, and on what regimen they best thrive and develop into strong men of sinew and nerve, equipped for the arena of life. Mr. Payne holds that the great aim of education should be not to make a man a baker, a lawyer, or a civil engineer, but a man. He has duly pondered and tested all that is now so often said in favour of giving the most prominent place in the curriculum to the physical sciences; and while he is very far from denouncing them, with Dr. Moberley, as "worthless," he "would not give them the post of the highest distinction, which ought to be reserved for the studies which exercise, not special faculties, but the whole man." While holding strongly that, in education, the training and disciplining and strengthening of the mind is altogether superior to the impartation of knowledge, it still is considered that the study of the physical sciences should be pursued concurrently with studies of a different nature, since it not only secures a knowledge of subjects now of much esteem in the world, but it also peculiarly strengthens the habits of observing, comparing, generalising, and tracing causes in effects. Mr. Payne is firmly persuaded that only injury and disappointment can result from the attempt to impart to lads the *omne scibile* and the *omne facibile*, and very fitly asks, *Risum teneatis, amici!* after he has set before us the Chrestomathic curriculum of study for boys and girls between the ages of seven and fourteen, as proposed by Bentham and enlarged by Mr. Simpson. Verily this is a marvellous bill of fare for juvenile digestions, and could only have been produced by a philosopher. It seems to include all things in heaven and earth and more besides. Beyond and above "the three R.s" and all subjects appertaining to them, this notable course includes such interesting studies as hygieiatics, nosology, prophylactics, zohygieiatics, phthisicoiatics, &c., &c. It is well that schoolmasters are seldom philosophers! Mr. Payne criticises also Mr. Herbert Spencer's work, "Education, Intellectual, Moral, and Physical," in which it is insisted that education should prepare the pupil for "the right ruling of conduct in all directions, and under all circumstances," comprehending in this, "instruction on the treatment of offspring to those who will 'by-and-bye be parents.'" We mention these schemes more particularly that we may the better indicate Mr. Payne's views, by saying they are almost in direct opposition to them. It is contended in these excellent lectures that the educator's motto should be, *Multum non multa*, that if it is attempted to teach many things, none of them are held with a firm hold, and the mind is not disciplined; and that there must be some one leading subject which shall be thoroughly and persistently studied, rather as a means to an end than as an end in itself. The respective claims of the sciences, mathematics, and classics to be this leading subject are intelligently discussed, and the palm is awarded to the classics, or rather to the Latin language and literature. For boys not intended for a university career, it is recommended that German should take the place of Greek. We must add Mr. Payne's closing words on the relation physical science and the classics sustain to each other as subjects of study:—"Physical science may 'become—probably is destined to become—the organic representative of the civilisation of the age. At present it cannot be so considered; and its claims, therefore, to take the lead in the curriculum of education are inadmissible. While it is labouring to attain that position, I would advise its votaries to aid those of classical instruction in securing the great advantages of the training I have recommended. The minds so prepared would be the fittest of all for sharing in the researches of science and promoting its triumphs."

Priest and Parish. By the Rev. HARRY JONES, M.A. (Rivingtons.) Mr. Jones has collected in a neat little volume a series of essays contributed from time to time to *Fraser's Magazine* on the work of the clergyman and the manner in which, in his opinion, he ought to fulfil his duties in the relationships which he sustains to his congregation, his parish, and the world. It may

be remembered that about two years ago we had occasion to speak generally, taking some exception to his argument, in warm commendation of a work by the same writer, entitled, "The Church of England and 'Common Sense.'" Mr. Jones shows here the same healthy and vigorous life,—his heart beats for all men without regard to sect or rank, and he is as little trammelled as a conscientious man can be by the routine system of religion to which his oath has bound him. He adopts the word priest to denote the office of an English clergyman, but he is not one of the sacerdotal order. We do not like the words selected by Mr. Jones to describe the office of the Romish priest,—a clerk in "God's great bank of grace," who "alone can honour the drafts made upon the riches of the Lord," who "cashes the confession and hands the change back over the counters of the Church," but we agree in his general idea of a priest's character and work as set forth in these pages, and especially deem him happy in connecting the various opinions held concerning these with the differing character of those who entertain them. "To 'one man,'" writes Mr. Jones, "the priest is a confidant, to the other a convenience. To one he is the 'mysterious sympathetic intercessor, to the other a 'formal substitute. One gladly consults him, the other 'is happy to leave him alone and hear no more of his 'business as long as he does it correctly. This last is 'the worldly, the other the religious idea.' . . . 'To one the priest is a welcome friend, to the other an 'ecclesiastical agent, whom he commissions, and then 'bows out with polite but unmistakeable alacrity.' Of consecration of places Mr. Jones remarks,—'We want 'consecrated places, God does not. Still we must 'strive against the notion of the Church being ours, 'not His. It is His for our sakes.' He advocates the opening of churches to the public at all hours of the day in crowded cities, because poor Christians are there 'crowded together like swine 'in a sty, and many a man has no chamber in which his 'heart may commune with itself and be still.' We cannot prolong this notice to say wherein we find fault with the author either in the enunciation of principles or in mode of expression, but largely as we do sympathise with what is set forth as to the duty of the priest, in his study, in his parish, in the congregation, and in the general prosecution of his sacred duties, we cannot pass over without comment those passages in which he speaks trippingly, almost mirthfully, of the practices encouraged by a section of the Anglican Church which do without question grievously offend others of the same communion; thus—"Better pitch the whole 'chandlery and brass-work of the business into the 'nearest clay pond than think to serve the Lord thus. 'The horrified fussy Puseyite parson and the stubborn 'Protestant churchwarden are both pig-headed 'donkeys, and they had much better shake hands and 'admit that they are not so very much unlike one 'another after all, but good fellows at bottom. My 'advice is, if the priest and his friends agree to follow 'out the rubric strictly, let them be careful to procure 'some legal decision on the matter.' That a man of common sense like Mr. Jones can think a legal decision would remedy an evil of so serious a nature, is evidence of a truth which is too trite to our readers to be more than hinted at. It is gratifying to find that Mr. Jones deprecates the delegation of magisterial power to a clergyman, applying the following significant words to him who accepts such an office—"If he has not shut the 'Bible, he has girt himself with the sword."

The Acts of the Apostles and the Epistles of Paul, arranged in the Form of a Continuous History. By THOMAS MORRISON, M.A. (T. Nelson and Sons.) The title of this work is sufficient to attract those who have not framed such a "continuous history" for themselves by the aid of Conybeare and Howson, and Paley's *Horæ Paulinæ*. The aim of Mr. Morrison, who has had "for several years past to prepare classes of young 'men and women for a somewhat testing examination 'on the Acts of the Apostles," is "to give in small 'compass, and in a way accessible to the general 'reader, the results of modern investigation into 'the history of the Acts, and especially the rela- 'tion which subsists between that history and the 'Epistles of Paul." The result of his labours is a most interesting and valuable manual which will not fail to incite those who read it to a more careful and critical study of the founding and the growth of the early Christian Church. The book is divided into eleven chapters, and is written topically, the subjects being, "The Church in Jerusalem," "Spread of the Church in 'Jerusalem—Conversion of Saul," "Admission of 'Gentiles to the Church," "Paul's first Missionary 'Journey," &c., &c. Mr. Morrison confines himself mainly to narrative, and to the elucidation and logical arrangement of the discourses delivered on various occasions by the Apostles, interweaving with the narrative incidents which are briefly alluded to in the Epistles to the Churches, but occasionally a word of application is added, not always wisely as it appears to us. As an instance of this we may note the following remarks in which, it will be seen, he traces the persecution of the Apostles to a neglect of the command of our Lord. "The Apostles seem to have imagined that Jerusalem 'was to be the great field of their labours. They had 'forgotten the words of the Lord; how he had said, 'Go ye into all the world, and preach the Gospel to 'every creature.' Has Mr. Morrison forgotten that

he added, 'beginning at Jerusalem'; no mean city surely to call for their first and best energies? He goes on, 'So often as the Church declines to do a plainly 'commanded duty, God will take his own way of having 'that duty performed. If the still small voice is un- 'heeded, he will send the hurricane and the thunder, 'and these will compel a hearing.' We read in the Scriptures that 'God was not in the tempest.' It needs a very subtle judgment to distinguish the occasions on which God sent persecution as a punishment, from those in which the Apostles were justified in rejoicing that they were counted worthy to suffer shame for His sake. Notwithstanding defects of this nature, the book is one which we gladly and confidently recommend to our readers.

A Commentary on St. Matthew's Gospel. Designed for Teachers, Preachers, and Educated English Readers generally. By EUSTACE R. CONDER, M.A. (London: Elliot Stock.) This is the kind of Commentary we like. We have little doubt that educated readers will often consult it with much pleasure, and with the certainty of finding what they look for. Not that abstruse and curious questions on the deep things of God are here learnedly and laboriously argued. To such treatment of such questions it happily makes no pretensions. But the many questions of moment and interest which often arise on one's reading of the Scriptures, and to answer which with certainty would often require the consulting of perhaps several volumes, are here treated in a most lucid and satisfactory manner. To have a volume such as this at hand is to have a learned and wise and devout friend at one's elbow who can give the needed word, or furnish the explanation, or supply the connecting link, at the moment; and can also materially help, by the devout spirit he breathes, in obtaining a glimpse of heaven's own light upon a passage. The author has one excellence, which many excellent commentators are sadly deficient in,—he appreciates the value of the injunction, *Non nimis*. We do not mean to imply that he is too brief and condensed, and that his comments are but a broken series of detached points. He seems to us to have hit the happy medium and to have combined sufficient fulness with terseness, and clearness with point. This Commentary on St. Matthew is complete in itself; "but it contains the outline of a harmony of 'the Gospels—especially the first three—and is practi- 'cally, to a good extent, a Commentary on St. Mark and 'St. Luke also; for the exposition of which, therefore, 'it prepares the way." To Sunday-school teachers this work will be very valuable, and is likely to be especially adapted to their wants, as "the plan of it originated in 'a series of Sunday-school lessons, carried on through a 'considerable number of years." "At the commencement 'of each chapter, the parallel passages in the other 'Gospels are indicated, and additions, or apparent dis- 'agreements, are carefully noticed." At the end of each chapter are some very useful "Hints for Teach- 'ing," and also "Additional Notes" on questions geo- graphical, historical, controversial, &c., which are not so likely to come up in the school teaching, but which yet could not well be omitted altogether. Some sixteen closely-printed pages of "Introductory Remarks" are prefixed to the Commentary, which indicate the possession by the writer of fulness of knowledge on the subjects treated, and of much strength and clearness of thought. These "Remarks" are upon "Authority, Authorship, and Inspiration," "Distinctive Characters 'of the Gospels," their "original language and transla- 'tions," &c. We hope very many of our readers will make this volume their companion when studying the Gospels.

Footprints in Eastern Africa; or, Notes of a Visit to the Southern Galas. By THOMAS WAKEFIELD, Missionary of the United Methodist Free Churches. (London: W. Reed.) This book consists of a journal kept by the missionary on his mission of observation, and as a pioneer of the white man, to the Southern Galas, a numerous people whose country is about three degrees south of the equator. For several years he had been engaged at the mission on the east coast of Africa, under the care of Dr. Krapf; and having had, for a long time, a desire to find out something of the unknown Gala tribes, he set out on an exploration some fourteen months ago. The journal describes the incidents of his travel through the forest, and the sights he saw, and all that befell him among these strange people. It appears that the Galas are not nearly so cruel and hateful a people as they have been usually represented, and in most respects they contrast favourably with the Latooka and other tribes of Central Africa described by Sir Samuel Baker.

The Athenian Year and its Bearing on the Eclipses of Thucydides and Ptolemy, and the Metonic Cycle. Read at the Solstitial Meeting of the Chronological Institute of London, June 28, 1866. By FRANK PARKER, M.A., Rector of Luffington, Devon. (Williams and Norgate.) There is a discrepancy of at least nine years between the dates given by Diodorus Siculus, on the one hand, and Demosthenes, Lysias, and the Arundel Marble on the other, for the beginning of the Peloponnesian war. In support of Diodorus, the history of Thucydides and the *Almagest* of Ptolemy are appealed to. Thucydides states that there was an eclipse of the sun in the summer of the first year of the war, and another in the summer of the eighth year, &c. The present learned treatise seeks to show that the eclipses commonly relied

on as those referred to by Thucydides could not have been the eclipses so referred to; but that in the period beginning with B.C. 451, as the first year of the war, there were eclipses corresponding with the statements of Thucydides, and that this date is confirmed by the tradition as to the connection of the Metonic cycle with the first Calippic period. It is also attempted to be shown from Thucydides that no reliance is to be placed on the testimony of the *Almagest* of Ptolemy in support of B.C. 431, as the first year of the war.

CHILDREN'S BOOKS.

Nursery Times; or, Stories about the Little Ones. By AN OLD NURSE. (Griffith and Farran.) These stories about the little ones are also stories for the little ones without doubt or question. The "Old Nurse" who relates them may or may not have exercised the functions which such a description implies, but she most undeniably understands all about children and what pleases them. These stories, which are merely memories of the writer's earliest childhood and subsequent life, which was a life of ministration to the delight and edification of children, with just the incidents that would be furnished by such an experience, are full of fun and seriousness in the happiest combination. The "Old Nurse" is almost as good a narrator of child stories as Mrs. Gatty, although she does not attempt to speak in parables, nor to chronicle any more exciting scenes than those of which the like may be seen in most well-stocked nurseries. Her chapters are "Early Times," "Awkward Times," "Happy Times," "Troublesome Times," "Christmas once upon a Time," from which it will be seen that she embraces the whole scope of juvenile existence. The illustrations are as worthy of commendation as the text.

Washed Ashore. By W. H. G. KINGSTON. (Jackson, Walford, and Hodder.) Mr. Kingston is an old favourite with boys, to whom nothing is half so attractive as a good story of sea-life and adventure. This tale has already appeared in the juvenile magazine, *Merry and Wise*, but it is worth reprinting, and should sustain Mr. Kingston's reputation with the class of readers for whom he writes. The hero of the tale gets into disgrace by unwittingly joining a smuggling party, and he is sent to sea to escape a greater punishment. News is received of the wreck of the ship in which he sailed, and he is supposed to have been lost, but, as may be surmised by the title of the book, he is "washed ashore," and afterwards rescued in a most heroic manner and taken safely home. Concerning the manner of his discovery, and a further account of encounters with smugglers and other perils, we must leave the reader to inform himself by referring to the volume. The engravings, twelve in number, are very inferior.

Infant Amusements; or, How to Make a Nursery Happy. By W. H. G. KINGSTON. (Griffith and Farran.) Mr. Kingston is not so much in his element here as in the last-mentioned book. His advice to mothers and nurses may be good and true, but it is not new, and is therefore "stale and flat," if not "unprofitable." Such commonplace as this of frequent recurrence,—"While their breakfast is being prepared, give the word, and away they run, clapping their hands round and round the table." Or on Sunday, "Let them run out in the garden as soon as possible, and come back with a flower each for mamma or papa, or aunt. In the winter let them run round the table clapping their hands, or singing, or repeating some hymn suitable to quick action." Among Mr. Kingston's directions for making Sunday happy, is one for "Scripture Charades," another for playing at "Sunday-school," and others of a similar tendency. Amidst a great deal of nonsense of this character, there are really useful practical hints as to children's indoor and outdoor games, and especially valuable are the suggestions for a nursery gymnasium, illustrated by several designs, and a list of remedies to be kept in the nursery store and used in case of accident.

BOOKS RECEIVED.

Scenes in the Life of St. Paul; God's Word Written; Autobiography of a French Protestant; Leisure Hour Volume, 1866; Scripture Pocket Book; Sunday at Home Volume, 1866; Young People's Pocket Book; Cottage and Artisan Volume, 1866 (Religious Tract Society). *Casimir, the Little Exile; Nooks and Corners of English Life*, by John Timbs; *The Holiday Abroad; Nursery Times or Stories about the Little Ones; Infant Amusement; Wild Roses, or Simple Stories of Country Life* (Griffith and Farran). *Devout Moments*, by Lord Kinloch; *Spain in 1866* (Edmondston and Douglas). *Christianity among the New Zealanders; On Sherman's Track* (Seeley and Co.). *The Judges of Israel; Penny Readings, Vol. 8; Lucy West, or the Orphans of Highcliffe* (F. Warne and Co.). *Washed Ashore* (Jackson, Walford, and Co.). *Violet Vaughan* (Clarke and Co.). *Distinguished Englishmen* (W. Lister). *A Sabbath Day Journey* (Houlston and Wright). *The Ships of Tarshish* (Hall and Co.). *Memoirs of the Early Lives and Doings of Great Lawyers* (Nelson). *Divine and Moral Songs for Children*, by Isaac Watts, D.D. (Nisbet and Co.). *Quarles's Emblems. The School of the Heart, &c.* (W. Tegg). *Comparative Geography of Palestine*, 4 vols. (T. and T. Clark). *The Children's Hour Annual; Nelwyn House; Rosa Lindsey; Short Stories to Explain Bible Texts* (Johnstone, Hunter, and Co.). *Picture Stories of the Old World; The Desert Journey* (J. F. Shaw and Co.). *Photographic Portraits of Men of Eminence*, Nos. 40 and 41 (A. W. Bennett). *The Sunday Scholar's Annual* (E. Stock). *Lucy's Campaign; The Early Start in Life* (Griffith and

Farran). *The Prodigal Son*, by James Hamilton, D.D.; *Hymns of Faith and Hope*, by H. Bonar, D.D. (Nisbet and Co.)

LITERATURE, SCIENCE, AND ART.

Mr. Crellin, the photographer, of 162, Regent-street, has just brought out an excellent likeness of Professor Seeley, of University College, the author of "Ecce Homo," which will no doubt find its way into many an album.

CURIOUS DISCOVERY OF HISTORICAL MS.—The *Athenæum* announces that a very interesting mass of historical letters has been found in the old city library of Philadelphia. A book was being shown to a recent tourist in America as a collection of mere autographs, which the tourist saw, at a glance, contained a missing portion of the great series of public instructions from the Privy Council of James the First to the Lord Deputy of Ireland. The letters are numerous—many hundreds—and cover the whole of the very important administration of Sir Arthur Chichester. They are said to have been carried away (abstracted might be the better word) from Ireland by a retiring Lord Chancellor in the troubled time of William the Third. The *Athenæum*, however, states that these remarkable State papers will shortly be restored to the Crown.

MR. MURRAY'S TRADE SALE.—At Mr. Murray's Annual Trade Sale, last week, the following large numbers were subscribed for by the London booksellers:—1,200 Lyell's Principles, and 400 of his Elements of Geology, 600 Fergusson's History of Architecture, 400 King George the Third's Correspondence with Lord North, 550 Darwin on Species, 650 Milman's Jews, 3 vols., 300 Guizot on Christianity, 180 Grote's Greece, 8 vols., and 220 of his Plato, 3 vols., 350 Gladstone's Reform Speeches, 800 Stanley's Jewish Church, 2 vols., and 500 of his Sinai and Palestine, 350 Forsyth's Life of Cicero, 200 Lord Derby's Homer, 2 vols., 600 Smith's Dictionary of the Bible, 3 vols., and 700 of the Smaller Dictionary, 1,100 James's *Æsop*, 700 Barbauld's Hymns, 1,500 Student's Manual of the New and 900 of the Old Testament History, 2,800 Byron's Works, 1,000 Hallam's Histories, 2,400 King Edward the Sixth's Latin Grammars, 6,300 The Student's Hume, 2,600 Smith's Classical Dictionaries, 4,300 Latin Dictionaries, 12,100 Greek and Latin Course, 6,800 smaller Histories, 500 Murray's British Classics, 350 Hook's Church Dictionary, 7,500 Little Arthur's England, 8,900 Mrs. Markham's Histories, 350 Dr. Child's Benedicite, 2 vols., 550 Robertson's History of the Church, Vol. III., 500 Blunt's Scriptural Coincidences, 5,000 Murray's Student's Manuals, and 2,000 Murray's Handbooks.

Miscellaneous News.

GREAT NORTHERN HOSPITAL, CALEDONIAN-ROAD, ISLINGTON, N.—Number of patients for the week ending Nov. 17, 1,042, of which 277 were new cases.

THE CATTLE PLAGUE, which still lingers in the country, showed a slight increase during the week ending November 10, the number of cases being five, four of which were in Yorkshire.

THE REDUCTION IN THE TARIFF OF THE ATLANTIC TELEGRAPH.—It would appear that the reduction in the tariff of the Atlantic telegraph from 20% to 10% has not added materially to the income of the company. Of course the number of messages sent by the 10% tariff is greater than that which went by the 20% tariff, but there is not much difference in the income produced by the high and the reduced rates.

DUNN'S TAILORS' LABOUR AGENCY LITERARY INSTITUTE, NEWINGTON-CAUSEWAY.—The Rev. E. Paxton Hood, of Brighton, opened the annual course of lectures at this institution on Wednesday evening, the 14th inst. Mr. Hood's subject was, "Life with and Life without Method," which the able and eloquent lecturer treated in his happiest style. The lecture gave unmixed satisfaction to a large audience.

ELECTIONS.—At his re-election for West Gloucestershire on Thursday, Sir John Rolt, the new Attorney-General, delivered a rather trenchant speech, in which he characterised the policy of the late Government in connection with the Reform Bill as "crafty and stupid," and claimed for the present Government a fair and candid consideration. Mr. Pope Hennessy has been beaten at Wexford. At the close of the poll the numbers were:—Kavanagh, 2,642; Hennessy, 1,881.

NEW RAILWAY SCHEMES.—The coming session is likely to be more free from railway and other new schemes than any session since 1840. Engineers and surveyors have literally nothing to do, and Parliamentary agents can boast of little beyond bills of arrangement, and for the extension of time. Several bills for abandonment of authorised lines are likely to be brought in, in which relief will be sought from the penalties imposed in the Acts for non-completion of the lines. The number of lines authorised but not commenced is extraordinary; and a general Abandonment Act like that of 1847 is spoken of as not impossible in either the ensuing or the following session.—*Pall Mall Gazette*.

SURREY CHAPEL POPULAR LECTURES.—On Monday evening the above place of worship was crowded in every part by an enthusiastic audience to hear a vocal concert given by the Borough Tonic Sol-fa Choral Society, under the conductorship of Mr. J. Hooper, the pianist being Mrs. John Sharp. The Rev. Newman Hall presided, and opened the proceedings with prayer. The programme was divided

into two portions, sacred and secular, and as it would be invidious to select any where all were deserving of praise, we can only say that the various pieces were most creditably performed, and thoroughly justified the hearty thanks which were accorded by the vast audience. It was announced that next Monday the Rev. Dr. Allen would speak on Temperance, Mr. Newman Hall presiding.

CO-OPERATION IN JAMAICA.—A deputation from the recently-formed Jamaica Commercial Agency, consisting of Lord A. S. Churchill; Mr. Thomas Hughes, M.P.; Mr. P. A. Taylor, M.P.; Dr. Underhill; and Messrs. J. M. Ludlow, Woodin, and Estcourt, waited on Friday upon Lord Carnarvon, at the Colonial Office, to explain the objects of the company, and to ask the countenance and protection of the Government in endeavouring to promote the prosperity of the island by introducing the co-operative principle among the freeholders. Lord Carnarvon gave the deputation to understand that all well-considered schemes for stimulating production would have the countenance and support of the Government, and that he would give instructions to that effect.

THE FENIAN INVASION.—If certain rumours which have reached us from a most credible source be well founded, it would appear that Head-Centre Stephens's declarations in America touching an early visit to Ireland are something more than mere idle rhodomontade. It is said that her Majesty's Government are perfectly cognisant of the fact that Fenians in large numbers are arriving in Ireland every week, and have made arrangements which will insure for those interesting visitors the proper amount of hospitality and attention. In view of such a state of things, it is not at all likely that the amount of military force stationed in Ireland will be diminished during the present or even the ensuing year.—*United Service Gazette*. According to the *Pall Mall Gazette* the Irish Government is about to strengthen the military detachments stationed in Sligo and other western towns of Ireland.

FAST LIVING AT OXFORD.—The plan of a cheap college at Oxford, which has been more than once mooted, will not answer unless some means are taken to stop such extravagance as was brought on Thursday before Mr. Commissioner Holroyd. An undergraduate of Oriel applied for discharge, giving six addresses, and admitting that with an allowance of 150% to 200% from his father (a clergyman of course) he had spent more than 1,000% a year. Half his debts, he said, were owing to Oxford tradesmen, who sent circulars soliciting custom the moment a student arrived. He had kept no accounts. He had got jewellery from one man and pawned some of it; clothes from another, and these were detained by his landlords and landladies, and so on. The Commissioner said there were faults on both sides, which is very evident. If only the tradesmen are sufficiently punished by not recovering, perhaps they will not be so eager to tempt the next son of a clergyman with an allowance of 200%, and those expensive tastes which generally accompany clerical parentage and a limited income.—*Pall Mall Gazette*.

A BRIBERY HERO.—Mr. Robert Harris, whose disclosures of electoral corruption before the Totnes commission attracted so much attention, has invented a new style of "drawing-room entertainment." He is giving, "by desire," reminiscences of the commission in the form of lectures. In his advertisement he says, "The lecturer was three days under examination, and kept the court, which was filled with ladies and gentlemen, in roars of laughter. The *Western Morning News* calls the lecturer 'the most notorious man in Devonshire.' The *Western Daily Mercury* calls him 'the hero of Totnes.' Admission, front seats, 2s.; second seats, 1s.; back seats, 6d." There could hardly be a more significant illustration of the aspect in which electoral bribery is viewed by large classes in this country, their lively sense of its humours and their blindness to its baseness and degradation, than that anybody concerned in such practices should find it a profitable speculation to retail his experiences in a comic entertainment.

EQUALISATION OF POOR-RATES.—On Tuesday, a conference was held of the advocates of an equalisation of the poor-rates throughout the metropolis. Several clergymen were present—exclusively those who have their incumbencies in the East-end, where the system of making each union support its own poor is most felt. The president of the conference stated that, "if the rates were equally levied, about 1s. 3d. or 1s. 4d. in the pound for the year would be sufficient for the whole of the metropolis, and the poor would be properly relieved. By the equalisation, there were only five unions out of the whole thirty-nine that would suffer to any appreciable extent—those five being the City Union; St. George's, Hanover-square; Paddington, Islington, and Kennington; but the rates would not be more than 4d. in the pound in the quarter. In fourteen other parishes the rates would remain about the same as at present; but the remaining twenty parishes would benefit materially."

ALEXANDRA ORPHANAGE.—The fourth half-yearly meeting of governors and subscribers of this institution, for the purpose of electing inmates, was held on Thursday at the London Coffee-house. Alderman Lusk, M.P., presided. The hon. gentleman testified to the need of such an institution as the Alexandra Orphanage, and to the large amount of charity it had dispensed during its comparative short existence. The value and importance of providing proper provision for the infant orphans of deserving poor widows, was, he considered, beyond doubt. This protection and this culture were what the Alexandra Orphanage were trying to accomplish. Thirty-six

infants had already been admitted to the institution, twelve more were to be elected to-day, and it was intended to admit at least twenty-four infants every year in future. As regards the manner in which the institution had been kept and managed, he was glad to find that in both respects those in charge of the orphanage were deserving of every praise. The only drawback at present was a want of accommodation. To obviate that inconvenience four additional acres of ground were about to be purchased; but to do that 3,300*l.* was required. He hoped that those of the public who were in a position to assist in this good work would come forward and make up the sum that was needed for the purchase of the land and erection of new buildings. 2,300*l.* of the 3,300*l.* had already been provided, and a benevolent gentleman had promised to give 1,000*l.* towards the expense of erecting the necessary buildings as soon as the 1,000*l.* needed for the purchase of the land was forthcoming. After the worthy alderman's address a resolution was proposed to the effect that the meeting approved of the purchase of the four acres of land in question, which is situate at Hornsey-rise, and authorised the committee to forthwith prepare the plans and specifications for the several buildings intended to be erected. Mr. Banting announced that he was ready to give 100*l.* as soon as nine other gentlemen could be got to subscribe similar sums, and thus at once make up the 1,000*l.* required for the purchase of the land. The resolution was unanimously agreed to, after which the meeting proceeded to the election of twelve infants out of forty-five candidates. Thanks to Alderman Lusk concluded the business.

THE LONDON POOR AND THEIR DWELLINGS.—The first Report of the Registrar of the Evicted Tenants' Aid Association has appeared. Referring to the block of buildings between Cow-cross and Peter's-lane, in the east central district, he says:—"The whole of these rookeries, inhabited principally by the lowest characters, are in every respect totally unfit for human occupation, and, for this reason, I believe they have been already condemned; if so, the eviction should be proceeded with at once, for, besides the dilapidated state of the whole, the pest-breeding stench arising from the accumulated filth and the overcrowded state of every house, are such that it is no wonder that cholera and fever reign supreme. In Broad-yard, which consists of 17 houses, inhabited by 45 families, eight persons, sleeping within a yard of the only closet in the court, were attacked by cholera; of these eight but one recovered. In Rose-alley, where 32 families dwell in 14 small houses, having again but one closet for the common use, Nos. 8, 9, 10, 11, and 12, are full of fever—five cases were taken this week to Bartholomew's Hospital: other cases at home. Fryingpan-alley, containing twelve houses, with but one closet for the whole, is inhabited by twenty-eight families. Pitt-alley, having twelve houses, and, as usual, but one closet for the whole, shelters twenty-six families. The water in all these tenements is supplied through a hole in the wall for one half-hour daily. There is one house where the water has been entirely cut off for the past two years. On the authority of the missionary consulted by me, and who most kindly gave me every facility for obtaining information, I have to state that the whole of this property belongs to only two persons—one, a most influential vestryman of the parish, and the other a lunatic. The missionary solemnly assured me that these places were never entered by either a clergyman or a policeman; the only visitors to these wretched domiciles being the doctor and himself." The clergy of the City of London have taken the matter of the late evictions into consideration, and at a meeting at St. John College on Thursday unanimously resolved to memorialise the Home Secretary on the subject.

Cleanings.

Why is the letter S like a furnace on a battery?—It makes hot shot.

Why is a person deep in thought like a soldier in camp?—Because he is in-tent.

An American paper states that George Francis Train will hold an important office in the Fenian government "that will rule Ireland under Mr. Stephens."

A FRENCHMAN'S NOTION OF CRICKET.—M. Jules Janin, after treating of that noble game Aunt Sally in three brilliant columns, terminates the article with, "And this is the great national pastime in England called cricket!"

Aunt Betsy was trying to persuade little Jack to retire at sunset, using an argument that all the little chickens went to roost at that time. "Yes," said Johnny; "but the old hen always goes with them." Aunt tried no more arguments with him.

Lord Buckingham was once at a dinner where a Mr. Grub was requested to sing. He begged to be excused, urging that he knew not what to sing.

"Sing 'I'd be a butterfly,'" suggested the nobleman. "Papa," said a little boy, "ought the master to flog me for what I did not do?" "Certainly not, my boy," replied the father. "Well," replied the little fellow, "he did to-day when I didn't do my sum."

On the 4th inst., Rebecca, relict of the late Mr. James Brook, Carisbrook, Isle of Wight, died at the age of 86, leaving 7 children, 38 grandchildren, and 53 great grandchildren—or nearly 100 descendants.

When Heywood, the actor, on his return from banishment, presented himself before his Royal mistress, "What wind has blown you hither?" asked Queen Mary. "Two especial ones," replied the comedian; "one of them to see your Majesty."

"We thank you for that," said Mary; "but I pray for what purpose was the other?" "That your Majesty might see me."

Bossompierre, French Ambassador to Spain, was telling Henri Quatre how he entered Madrid. "I was mounted on the smallest mule in the world." "Ah," says Henri, "what an amusing sight—the biggest ass on the smallest mule!" "I was your Majesty's representative," was the rejoinder.

THE REASON WHY.—"According to Milton, Eve kept silence in Eden to hear her husband talk," said a gentleman to a lady friend, and then added, in a melancholy tone, "Alas! there have been no Eves since." "Because there have been no husbands worth listening to," was the quick retort.

ANSWERED.—An observing individual in a very healthy village, observing the sexton at work in a hole in the ground, inquired what he was about. "Digging a grave, sir." "Digging a grave! Why, I thought people didn't die often here—do they?" "Oh, no, sir; they never die but once!"

ENVIALE PRIVILEGE.—"On the death of the Taicoon of Japan," says a letter from that country *Independence*, "ten high dignitaries demanded the unspeakable favour of being allowed to rip themselves up in honour of the deceased ruler. Five only were deemed worthy, the others not being sufficiently noble to receive it."

EXTRAORDINARY LETHARGY.—A case of prolonged lethargy is at this moment witnessed near Yvetot, in France. A young man, aged twenty, has now been sleeping for about three weeks. Gruel and a small quantity of wine are passed down his throat every day. His respiration and pulse are regular. He is said to have lain in a similar state for a fortnight three years back.

NOT TO BE RECOGNISED.—The *Newburyport Herald* tells a story of a newly-married couple who attended a launch in that city. A staging gave way and let the gentleman into the water. Before he was rescued his wig fell off and floated away. When he was pulled out, bald and drenched, his wife refused to recognise him, and besought the crowd that they would save her husband, pointing frantically to a bunch of hair drifting down the tide.

A NATURAL REFLECTION.—A worthy Wiltshire incumbent has a church choir made up of quarrymen. This summer he accompanied them in an excursion to Salisbury, and in the course of that well-spent day they were all grouped in front of the glorious Cathedral. They gazed in silence, then spoke in whispers, and at last, being asked by their friend and rector what they thought of it, the foremost man replied, for himself and fellows, with a heave of the chest:—"Sir, we all think there's a mortal deal o' stone there!"

THE MAYOR AND THE KEEPER.—An amusing incident took place a few days ago near Bath. The river Avon, where it passes through the property of one of the leading landowners, is strictly preserved. The other day the keeper on an estate came upon a gentleman who was fishing in the forbidden waters. "Pack up your traps and begone," said the keeper. "Do you know who I am?" said the gentleman. "Yes; you are the Mayor of Bath," replied the first, adding, with the utmost seriousness, "and if you don't make off this minute, I'll bring you up before yourself to-morrow." It need not be added that his worship beat a retreat rather than face his own magisterial wrath.

"GOING TO THE UNION."—The following amusing incident occurred in connection with the inauguration of the new buildings of the Cambridge "Union":—Two clergymen from a distance arrived at the Cambridge station, and, having alighted, proceeded to order a fly. After they had seated themselves, the fly-driver called out, "Where to?" "To the Union," was the reply. The coachman drove his passengers off with all speed to the workhouse, opened the door, and out jumped the two clergymen, who were about to proceed to the entry, when they noticed old men and women in paupers' attire, and speedily returned, shouting to the fly-driver, "It is the Union Society we want."

A BOLD SPECULATOR.—A wealthy capitalist had offered to the Commissioners of the Paris Universal Exhibition of 1867 to pay a sum of 320,000*l.* sterling for the receipts from visitors at the tariff for admission, which has been officially fixed. If that offer had been accepted, a sum of 160,000*l.* on account would have been paid on the day on which the agreement should be signed, and the balance on the eve of the opening. This proposal was very attractive, and a report drawn up on the subject by M. Devinok, a man of great experience in such affairs, concluded in favour of its adoption. It was, nevertheless, rejected in consequence of political considerations presented by M. Rouher, and based principally on the inadvisability of the Commission appearing to wish to guard itself against eventualities to which the year 1867 might give rise.

AN AMERICAN ADVERTISER.—Amongst the audience present to welcome Artemus Ward on his opening night was Mr. Hepworth Dixon, just arrived from the Salt Lake City in excellent health and spirits. Mr. Dixon's tour has been full of interest and incident; he has opened up the question of our literary copyright in America, and has strong hopes of the matter being placed on a fair footing; he has had opportunities of observing in Utah something more than the ordinarily accepted phases of Mormonism, which are popularly considered as comic; he has had curious and perilous adventures with Indians, he has made the acquaintance of all the celebrated *littérateurs* in America, and was entertained at a grand banquet at Philadelphia. The

manner in which this banquet was utilised for his own purposes by a Philadelphia tradesman is too good too miss. Two days after the dinner appeared the following advertisement paragraph:—"Remarkable speech of W. Hepworth Dixon, Esq., of London, at the Testimonial Dinner given him at the Continental Hotel. Mr. Dixon, on rising, said the following remarkable words:—"In the judgment of many of us the historian, Macaulay had spoken of William Penn, the founder of your commonwealth, in terms which seemed to call for a justification of that disciple of peace. I took up my pen in his defence, and since I have visited your beautiful country, travelling as far as the wild prairies, I have come to rest my poor feet in these very streets trod by that man who gave name to your beautiful city; and I will here say what I have never said before to any living soul—(Hear)—that, much as I respect William Penn and his followers, their creed, their speech, and their dress, I should have found language too inadequate to express my admiration of his principles at that time if I had supposed I should have found in this city of his founding, and at this very spot—(Hear, hear)—such beautiful ready-made first-class clothing as I have seen this day on the counters of Charles Stokes and Co., under this hotel, with the price marked on every article!" Mr. Dixon's record of his tour is nearly ready for the press.—*The Fiddler in the Star.*

Births, Marriages, and Deaths.

BIRTHS.

UNWIN.—November 14, at Grove-lane, Walthamstow, the wife of Mr. George Unwin, of a daughter.

ALEXANDER.—November 17, at Clevedon House, Arundel-square, N., the wife of Mr. John Alexander, junior, of a daughter.

MARRIAGES.

HEDGELEND—WOODMAN.—November 5, at the Independent chapel, Morchard Bishop, by the Rev. H. Innocent, Mr. James Hedgeleand, to Miss Mary Woodman, both of Morchard Bishop. This being the first marriage in the above chapel, the happy couple were presented with an elegantly-bound Bible by the pastor.

WARD—MULLINEUX.—November 5, at the Independent chapel, Mawdsley-street, Bolton, by the Rev. R. Best, Mr. James Ward, of Manchester, to Miss Alice Mullineux, of Halliwell.

LEE—BOLTON.—November 7, in St. Paul's Independent Chapel, Wigan, by the Rev. T. Travis, Mr. Robert Lee, to Miss Jane Bolton, both of Shevington.

WHITE—EDMONDSON.—November 8, at the Independent chapel, Allerton, by the Rev. J. M. Calvert, Mr. Thomas White, of Bradford, to Miss Alice Edmondson, of Allerton.

SIMPSON—BURTT.—November 8, at Friends' Meeting-house, at Heanor, near Derby, George Simpson, of Mayfield, near Ashbourne, son of the late George Simpson, of Newton-leath, near Manchester, to Sophia, eldest daughter of the late Charles Burtt, of Leadenham, Lincolnshire.

INCHLEY—PEBERDY.—November 9, at Archdeacon-lane Chapel, Leicester, by the Rev. T. Stevenson, George Claypole, second son of the late Mr. Claypole Inchley, to Ellen, youngest daughter of Mr. Thomas Peberdy.

GILFORD—GREENHALGH.—November 9, at the Independent chapel, Oldham-road, Manchester, by the Rev. J. Bedell, Mr. George Gilford, to Mary, eldest daughter of Mr. Richard Greenhalgh.

PADGETT—DEIGHTON.—November 10, at the Primitive Methodist Chapel, Spring Bank, Hull, by the Rev. F. Rudd, Mr. John Padgett, of Hesle, to Caroline, daughter of the late Mr. Richard Deighton, of Wotton.

HARRISON—MILSON.—November 11, at Somerset-street Chapel, Bath, by the Rev. D. Wassell, Mr. William Harrison, Holloway, to Anna, daughter of Mr. Milson, Widdcombe, Bath.

HANNAY—MCDOWALL.—November 15, at No. 8, Park-terrace, Glasgow, by the father of the bride, assisted by the Rev. John Eadie, D.D., LL.D., Thomas, second son of Robert Hannay, Esq., of Rusko, Kircudbrightshire, and of Springfield, Ulverston, Lancashire, to Elizabeth, third daughter of the Rev. Peter McDowall, M.A., Alloa, N.B.

NELSON—FRASER.—November 15, in Edinburgh, by the Rev. R. S. Candlish, D.D., Thomas Boone, eldest son of Thomas Wright Nelson, Esq., of Odeare-road, Clapham-common, to Jessie Cunison, eldest daughter of William Fraser, Esq., of 42, Melville-street, Edinburgh.

DEATHS.

ALLIN.—November 7, at Cheadle, Staffordshire, aged eighty-two, the Rev. Thomas Allin, Methodist New Connexion minister.

BUNTING.—November 13, at Highgate-rise, London, the Rev. William MacLardie Bunting, aged sixty.

NEWCOMB.—November 11, at Wansstead Hall, Mrs. Sarah Newcomb, proprietress of the *Stamford Mercury*, aged seventy-nine.

ORR.—November 13, at 2, Dinton-villas, Lower Tooting, Mary Dixon, infant daughter of the Rev. Thomas Orr, of Mitcham.

GIBB.—November 15, at No. 90, Lancaster-gate, Hyde-park, Thomas Augustus Gibb, of No. 73, Old Broad-street, City, in the sixty-eighth year of his age.

GAMMAN.—November 16, Robert Gamman, Esq., of 5, Sylvester-row, Hackney, and Store House Wharf, Ratcliff, in the seventy-sixth year of his age.

RAVEN.—November 18, very suddenly, Mary Ann Raven, wife of the Rev. John Raven, of Ipswich.

APPLEGATE.—November 18, Elizabeth, the wife of the Rev. George Applegate, of Great Leighs, Essex.

Money Market and Commercial Intelligence.

City, Tuesday Evening.

Consols stand at 90 to 90½ for money (*cum* dividend), and at 88½ for account (*ex* dividend).

The Bank return exhibits an increase of 537,486*l.*, the bullion an increase of 262,001*l.*, and the notes in circulation a decrease of 284,485*l.*

The rates for money continue unchanged both at the banks and in the open discount market. The Bank of Frankfurt has reduced its minimum rate from 4 to 3½ per cent.

The new capital for the revived Agra Bank has all been subscribed for.

Messrs. Baring Brothers, and Messrs. Hope and Co., of Amsterdam, have issued proposals for a Russian Anglo-Dutch loan of 6,000,000*l.* sterling. The bonds

will bear interest from October 1 ult. at 5 per cent., and a 100L bond is issued at 86L. They are to be redeemed in 37 years. This is the fourth Russian loan issued in six years, of the several amounts of 6,210,000L in 1860, 15,000,000L in 1862, 6,000,000L in 1864, and the present loan of 6,000,000L. Notwithstanding this circumstance, and the additional consideration that the Russian Government has vouchsafed no explanation as to the application of the money, which has led the journalists of this city to throw cold water on the proposals, yet the loan has been received with considerable favour on the Stock Exchange, and it now stands at 1½ premium.

Wheat has risen considerably during the week, and this fact has thrown a gloom over the Stock Exchange.

One feature of the Foreign Stock Market is worth noting. It is the firmness of Mexican Bonds upon the New York advices reporting that Juarez is to be immediately installed and supported by the United States' Government as President of the Republic of Mexico; this being understood to mean an American protectorate and consequent recognition and ultimate settlement of the foreign debt.

The Directors of the London, Chatham, and Dover Railway have put forth their "Parliamentary scheme" for setting this railroad on its legs again. The main feature of the new scheme is the issue of 1,500,000L of perpetual 5 per cent. stock, to take priority over all other stocks and debentures. The money to be raised in respect of this stock to be applied in the first place in payment of interest on debentures up to 30th June, 1868, so far as revenue may be insufficient for the purpose. In the next place in paying land claims and other debts of the company other than debenture principal, and in the next place in completing lines of railway already authorised, and of which the works are in progress, except the Walworth and Peckham branch of the eastern section.

The scheme further contemplates the conversion of the existing debentures into a perpetual debenture stock-bearing 4½ per cent. interest, and the supervision for a stated time of all suits for the recovery of debts owing by the company, except with the sanction of the Court of Chancery. The debenture-holders are to have the power to appoint two directors of the company.

A comparison has been made between the prices of the leading British Railway Stocks on Nov. 10, 1866, as compared with the corresponding day in 1866. The comparison enables us to measure the effect of the late currency panic upon this species of property. It is as follows:—

Company.	Nov. 1866.	Nov. 1865.
Caledonian	120½	127½
Glasgow and S.W.	117	110
Great Eastern	26½	46½
Great Northern	115½	127
Great S. and West. (Ireland)	91	91
Great Western	52½	61½
Lancashire and Yorkshire	128½	122½
London, Brighton, &c.	85½	104
London, Chatham, &c.	18½	36½
London and North-Western	117½	124½
London and South-Western	82	96½
Manchester, Sheffield, &c.	48½	60½
Midland	123½	124½
North British	36½	60½
North Eastern	104½	110½
South Eastern	63½	78½

The only instance in which there has been an improvement is the Glasgow and South-Western, a well-managed concern, which has some chance of amalgamation with the Midland when the latter undertaking carries out its authorised extension to Carlisle. The Lancashire and Yorkshire has advanced 1½ per cent., and the Great Southern and Western of Ireland has remained stationary; but in every other instance there has been a decline, which has been especially marked in the case of the Great Eastern, the London, Brighton, and South Coast, the London, Chatham, and Dover, the London and South-Western, the Manchester, Sheffield, and Lincolnshire, the North British, and the South-Eastern.

If to this list were added the relative prices of French Railway Stocks, it would be found that these have invariably risen during this year, which has been so disastrous to British railway property.

BANK OF ENGLAND.

(From Friday's Gazette.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending Wednesday, Nov. 14.

ISSUE DEPARTMENT.

Notes issued	£81,084,730	Government Debt	£11,015,100
		Other Securities	£3,984,900
		Gold Coin & Bullion	16,084,730
	£81,084,730		£31,084,730

BANKING DEPARTMENT.

Proprietors' Capital	£14,553,000	Government Securities (inc. dead weight annuity)	£12,304,391
Reserve	3,254,718	Other Securities	19,061,283
Public Deposits	6,145,712	Notes	7,807,875
Other Deposits	16,687,127	Gold & Silver Coin	1,059,887
Seven Day and other Bills	592,739		
	£40,233,366		£40,233,366

Nov. 15, 1866.

W. MILLER, Chief Cashier.

HOLLOWAY'S OINTMENT AND PILLS.—The variable temperature of most climates is always pregnant with colds, catarrhs, tumours, and abscesses, and all scrofulous diseases and glandular affections usually become worse at each variation. Holloway's Ointment diligently rubbed upon the skin as near to the affected part as possible, will be found the most safe and efficient means of immediately relieving pain, and finally eradicating the seeds of future mischief from the system. Whenever the malady is chronic, constitutional, or dangerous, Holloway's Pills should be taken to quicken and increase the curative power. Scoury, skin diseases, and similar disorders, disappear before the cleansing and healing influence of Holloway's remedies, which, for their successful employment, require moderate time and fair attention.

Markets.

CORN EXCHANGE, LONDON, Monday, Nov. 19.

There was a small supply of English wheat fresh up to this morning's market, which was taken at an advance of 8s. to 4s per qr. on the rates of this day's night. In Foreign a fair amount of business transpired, at a similar improvement in value. Foreign feeding and grinding Barley is, per dearer. English very firm. Beans 2s per qr. and Peas 1s. per qr. dearer. The arrivals of oats for the week is small. An advance of 2s. per qr. from the quotations of Monday last was generally demanded this morning, which buyers were in many instances compelled to submit to, and a fair business was done by necessitous buyers.

CURRENT PRICES.

WHEAT—	Per Qr.	FRS—	Per Qr.
Essex and Kent, red, old	57 to 67	Grey	87 to 89
Ditto new	52 64	Maple	89 42
White, old	58 71	White	40 44
new	53 67	Boilers	40 44
Foreign red	55 65	Foreign, white	89 43
white	57 72		
BARLEY—		RYE	82 34
English malting	39 50		
Chevalier	50 56	OATS—	
Distilling	40 45	English feed	23 30
Foreign	30 44	potatoes	28 35
MALT—		Scotch feed	24 31
Pale	73 78	potatoes	29 35
Chevalier	73 80	Irish black	21 24
Brown	58 68	white	21 30
BEANS—		Foreign feed	21 27
Ticks	41 44	FLOUR—	
Harrow	41 44	Town made	52 57
Small	43 48	Country Marks	43 46
Egyptian	—	Norfolk & Suffolk	43 45

BREAD.—LONDON, Monday, Nov. 19.—The prices of wheaten bread in the metropolis are from 8½d. to 9d.; household ditto, 7d. to 8d.

METROPOLITAN CATTLE MARKET.

MONDAY, Nov. 19.—The total imports of foreign stock into London last week amounted to 9,345 head. In the corresponding week in 1865 we received 19,815 head; in 1864, 13,427; in 1863, 11,417; in 1862, 5,205; in 1861, 6,308; in 1860, 3,380; and in 1859, 5,981 head. There was only a moderate supply of foreign beasts on sale here this morning. The trade, on the whole, was firm, at very full prices. The arrivals of beasts fresh up to this morning from our own grazing districts were rather limited, but in fair average condition. Prime Scots, Crosses, Devons, and Shorthorns were in good request, on rather higher terms. All other breeds moved off steadily, at very full prices. The general top quotation was 5s. 4d.; but the prime beasts realised 5s. 6d. per 8lbs. From Lincolnshire, Leicestershire, and Northamptonshire, we received 1,500 Shorthorns, &c.; from other parts of England, 600 various breeds; from Scotland, 34 Scots and crosses; and from Ireland, 80 oxen and heifers. We were again scantily supplied with all breeds of sheep, which came to hand in fair average condition. The mutton trade was firm, and prime Down and half-breds improved in value 2d. per 8lbs. A few very inferior Downs and half-breds sold at 6s. 6d. The general top figure, however, was 6s. 4d. per 8lbs. There was a steady demand for calves—the show of which was moderate—at 2d. per lb. more money, viz. from 4s. 8d. to 5s. 8d. per 8lbs. Prime small porkers were in demand, at full quotations; but large hogs were dull. The supply was tolerably large.

Per 8lbs. to sink the Offal.

Inf. coarse beasts	3 6 to 3 10	Prime Southdowns	6 2 to 6 4
Second quality	4 0 4 6	Lamb	0 0 0 0
Prime large oxen	4 8 5 0	Lge. coarse calves	4 8 5 2
Prime Scots, &c.	5 2 5 4	Prime small	5 4 5 8
Coarse inf. sheep	3 10 4 2	Large hogs	3 10 4 6
Second quality	4 4 5 2	Neatam. porkers	4 8 5 0
Fr. coarse woolled	5 6 5 10		

Quarter-old store pigs, 30s. to 38s. each. Suckling Calves, 20s. to 28s.

NEWGATE AND LEADENHALL, Monday, Nov. 19.

The supplies of town and country killed meat on sale at these markets are moderately extensive; foreign rather limited. Generally speaking, the trade is steady, and prices are well supported. The imports of foreign meat last week 2,774 carcasses from New Diep, 2 packages from Harlingen, 444 packages and 8 baskets from Rotterdam.

Per 8lbs. by the carcass.

Per cwt. by the case.				Per cwt. by the case.			
	s.	d.	s. d.		s.	d.	s. d.
Inferior beef	3	2	to 3 6	Small pork	4	8	to 5 2
Middling ditto	3	8	4 0	Inf. mutton	3	4	4 0
Prime large do.	4	2	4 4	Middling ditto	4	2	4 6
Do. small do.	4	6	4 8	Prime ditto	4	8	5 0
Large pork.	3	10	4 6	Veal	4	4	5 4

COVENT GARDEN, LONDON, Saturday, Nov. 17.

Importations of autumnal produce are still well kept up. Pineapples are still in excess of the demand for them. The usual varieties of pears in season are plentiful, but none of them keep well. Imported Hamburg grapes are nearly over, but hot-house and Spanish are both arriving in large quantities, and remain at former quotations. New oranges are selling at from 3s. to 6s. per hundred. Prickly pears and pomegranates may also be had; the former fetch 2s. 6d. per dozen, and the latter from 3s. to 6s. per dozen. Kent cob nuts maintain last week's prices, and are furnished in tolerable abundance. Vegetables continue abundant. Portugal onions realise from 6s. to 12s. per 100. Flowers chiefly consist of orchids, chrysanthemums, dahlias, pelargoniums, fuschias, balsams, cockscombs, mignonette, and roses.

PROVISIONS, Monday, Nov. 19.—The arrivals last week from Ireland were 1,181 barrels butter and 3,193 bales bacon, and from foreign ports 17,695 casks, &c., butter, and 295 bales of bacon. The Irish butter market ruled very dull. Foreign met a good sale, and for the best descriptions higher rates obtained. The bacon market ruled very firm, and at the close of the week an advance of 2s. per cwt. was obtained. Sales of best Waterford to 62s. on board.

POTATOES.—BOROUGH AND SPITALFIELDS, Monday, Nov. 19.—During the past week the imports from the continent have been on an extensive scale. Fine parcels are disposed of at full quotations; but for inferior sorts the demand is inactive. Last week's import was 1,118 sacks: 78 tons from Antwerp, 96 baskets 9 bags from Rotterdam, 58 tons from St. Malo, 7 baskets from Amsterdam, 119 sacks from Dieppe, 8 bags from Bremen, and 44 tons from Dabouth. Yorkshire Regents, 110s. to 13s.; Fines, 120s. to 140s.; Kent and Essex Regents, 110s. to 130s.; Rocks, 100s. to 110s.; Scotch Regents, 110s. to 140s. per ton.

BOROUGH HOP MARKET, Monday, Nov. 19.—We have no alteration to report of our market, which continues quiet; prices remain still very firm at last week's quotations. The demand is steady for almost every class of our own growth. The inquiry for foreign hops on our market has been stimulated by the recent advance on the Continent; and the result has been a clearance of the greater portion of the small stock on hand. American ones and yearling are in better request. New York advices to the 6th inst. state that the market there has assumed a firmer tone, and choice grades are now held at 65c. to 70c. per lb. The great deficiency in the American yield this season is now fully confirmed; and the crop, being below the requirements of the American consumers, will have to be supplemented by importations from abroad. We understand that export orders have already been

received in London. Same, 140s. to 160s.; World of Kent, 140s. to 175s.; Mid and East Kent, 160s. to 220s.; Farnham and Country, 100s. to 2 8s.; earling, 90s. to 140s. The imports of foreign hops into London last week consisted of 261 bales from Antwerp, 54 from Boulogne, 84 from Bremen, 191 from Calais, 336 from Dunkirk, 173 from Hamburg, 63 from Ostend, 12 from Rotterdam, and 663 from New York.

SEED, Monday, Nov. 19.—Very little English cloverseed yet comes forward; the finest new French was held for more money, with a few buyers of such. White cloverseed was dear and scarce. Fine trefoil was fully as high and very firm. Canaryseed was fully as dear, and choice samples sold steadily. Mustardseed was nominally the same, with little passing therein. Very few winter tares wanted, and these are sold at still very moderate prices.

COALS, Monday, Nov. 19.—An advance of 8d. per ton on last day's rates. Hutton, 22s. 3d.; Hartlepool, 21s.; Kellow, 21s. 3d.; Tees, 21s. 3d.; Keptin Grange, 21s. 3d.; Belmont, 21s.; Holywell, 17s.; Lumley, 20s. 6d.; Casop, 21s. 6d.; Acon Close, 20s. 3d.; Caradoc, 21s. 3d.; Eden Main, 20s. 6d.; Pollington, 19s.; Hartley's, 17s. 9d.—Fresh ships, 68; left from last day, 4; ships at sea, 30.

WOOL, Monday, Nov. 19.—Since our last report the demand for home grown wool has been in a sluggish state. Nevertheless, the quotations have been fairly supported at the public sales of colonial wool now in progress. Fine Australian qualities have advanced 1d. to 2d. per lb.; but Cape parcels have fallen ½d. to 1d. per lb., owing to their great abundance.

OIL, Monday, Nov. 19.—Lined oil moves off slowly at 37s. 9d. to 38s. per cwt. on the spot. For rape oil there has been an increased demand, and prices have slightly improved. Olive, palm, and cocoa-nut oils are held at full currencies. Turpentine is very firm, and commands extreme rates.

TALLOW.—LONDON, Monday, Nov. 19.—P.Y.C. is in low request at 44s. per cwt., on the spot, and 45s. for spring delivery. Town tallow 45s. 3d. net cash. Rough fat 3s. 3½d. per 8lbs.

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